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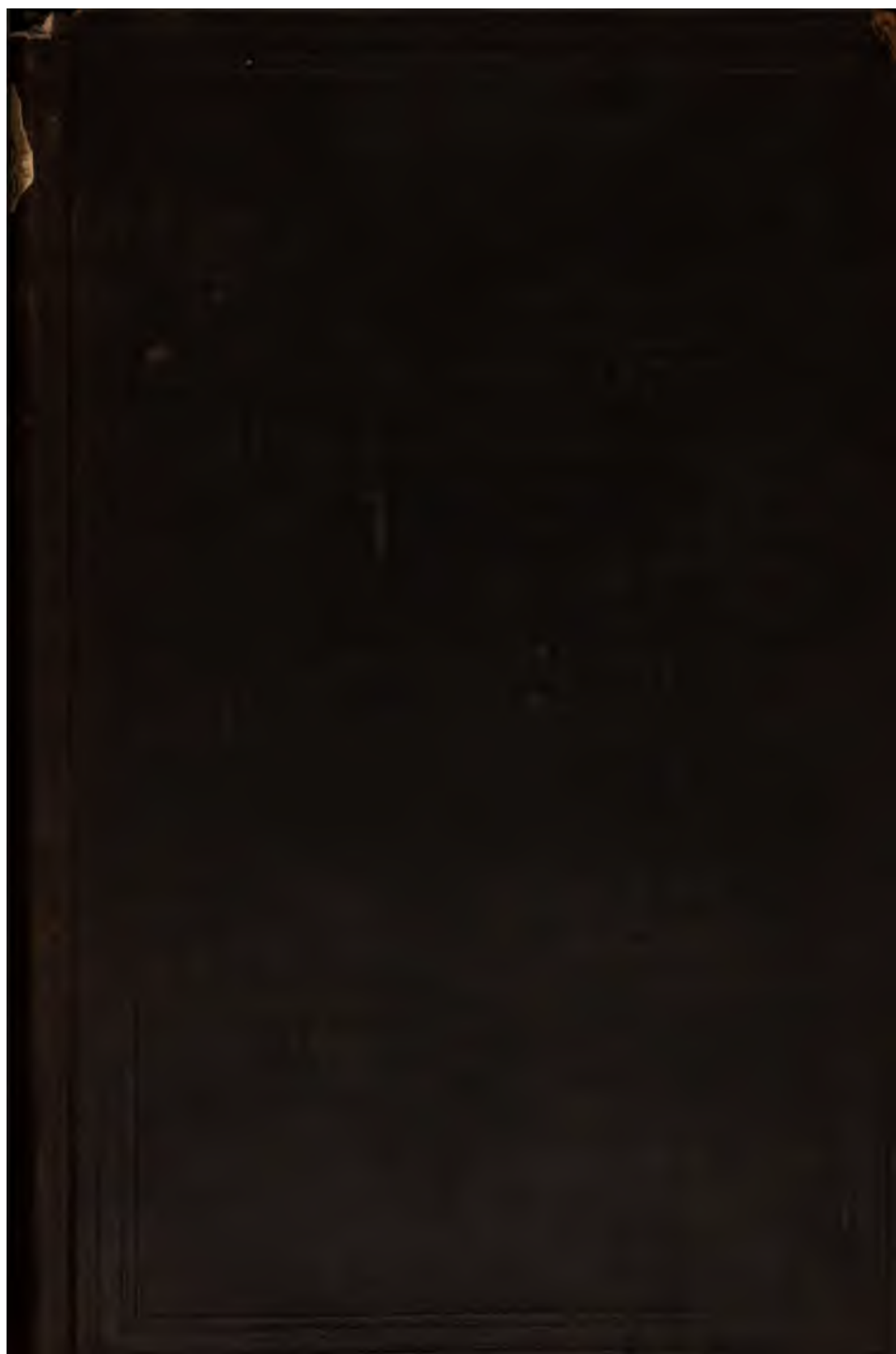
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AN

# EXAMINATION OF UNIVERSALISM,

EMBRACING ITS

RISE AND PROGRESS,

AND THE

# MEANS OF ITS PROPAGATION.

By REV. NATHAN D. GEORGE,

Of the Maine Conference of the Methodist Episcopal Church.

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 "Now the serpent was more subtle than any beast of the field."—BIBLE.  
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## PREFACE.

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THE history of the following work is briefly this : Having never seen any thing which treated particularly upon the history of Universalism, from the pens of those who had written against the doctrine, and finding many erroneous notions afloat, both among Universalists and others, respecting it, we thought it might be of service to the cause of truth to examine the subject, and give the result to the public in some popular form.

This examination was attended to, and in the first part of 1844, its publication was voted by both the Bangor and Penobscot associations of Methodist ministers.

As Universalists had adopted some new measures for the prosecution of their work, and thus had led some to believe that the Ethiopian could change his skin and the leopard his spots ; and as sufficient materials were at hand, some judicious brethren thought it might benefit the cause of truth to expose the means resorted to by its advocates for the propagation of this dogma. This has been done, and is contained in the second part.

It has been thought best to commence the work with an abridgment of an *Essay*, published three years since, on the question, "Were Christ and his Apostles Universalists?" and to answer a few objections made to the views therein contained. It will be seen that these additions have not only delayed its publication, but have made it a very different thing from the original design.

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It is believed that this work, for the most part, passes over ground heretofore unoccupied by any other writer. It has been attended to amid all the duties of a minister of the gospel; sometimes, for weeks together, no opportunity being afforded to write a sentence of the work, and what we had previously written being often forgotten when we have taken the pen again: this may, in part, account for a few unnecessary repetitions. The sole design has been to place a few facts, in a plain manner, before the people, respecting the history and propagation of what we, in all honesty, believe to be a soul-destroying error.

When a work appears against their errors, it is the policy of Universalist editors to forestall the minds of their people by ringing changes upon the words "slander," "misrepresentation," "bigotry," "ignorance," &c. No writer need care but little for this, as it has but little influence beyond the readers of the Banner and Trumpet. In respect to this work, Mr. Drew, of the Banner, commenced forestalling public opinion, some months since, by asserting that "the originals from which it is to be taken" are Hatfield's and M. H. Smith's books. This, doubtless, many of the readers of the Banner will ever believe, although there are but two or three very brief extracts from these authors in the book.

We submit this work to a candid public, hoping and praying that it may be the means, under God, of saving some soul from the snares laid for the feet of the unwary, by crafty and wicked men, who handle the word of God deceitfully.

N. D. GEORGE.

GARDINER, ME., MAY 5, 1845.

## PART I.

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### RISE AND PROGRESS OF UNIVERSALISM.





## CHAPTER I.

### CHRIST AND HIS APOSTLES NOT UNIVERSALISTS.

IN entering upon this work we shall begin with the times of Christ and his Apostles, and inquire if the doctrine of *no future and eternal punishment* took its rise then. To aid us in this investigation, it seems necessary to inquire into the belief of the people generally, in those times, upon this point, and after this we may continue our examination, as the subject may suggest.

§ 1. *Did Jews and Gentiles in the time of our Savior believe in the doctrine of future and endless punishment?*

Evidence that they did might be abundantly produced from history, but Universalists shall speak for themselves, as their testimony will not be doubted upon this point. The following are some of the testimonies. "The Pharisees, it is well known, believed in the endless punishment of human souls." *Lectures by W. N. Fernald*, p. 79. "It is generally admitted that the Jews, in our Savior's day, maintained the Pagan notion of immortal happiness for the righteous, and undying pain for the sinner." *Letter in the Trumpet of Feb. 3, 1838, by W. C. Hanscom, a Universalist minister.* "That the Pharisees believed in a punishment after death, we do not deny." *Whittemore's Notes on the Parables*, p. 62. "Jews and heathen believed in endless punishment." *Balfour's Essays*, p. 326.

The following will show how extensively it prevailed among the Jews, when our Savior, the greatest of teachers, sojourned among them. Mr. Balfour, in his *Inquiry*, p. 260, where he attempts to show that the Jews obtained their

views of endless punishment from the heathen, says: "The introduction of this and other heathen opinions among the Jews was gradual, but in the days of our Lord had become general, with perhaps the exception of the sect of Sadducees." This sect composed but a small part of the Jewish nation.

Having established the point by the testimony of Universalists, that the doctrine of future and eternal punishment generally prevailed in the time of Christ and his Apostles, let us now inquire,

§ 2. *Were Christ and his Apostles Universalists? Were they believers in no future and eternal punishment?*

Most assuredly they were, if Universalism is true. If they were not, then it is false, as all must see. No time need be spent to prove this. If Christ was a Universalist, and his Apostles ministers of the same faith, they spent their time and preached among those entirely opposed to this doctrine and believers in endless punishment; for it was among Jews and Gentiles that they labored. This leads us to inquire,

§ 3. *Have we any account whatever that they treated the doctrine of endless punishment as an error, by exposing it, showing its fatal effects, and cautioning the people against it?*

In answer to this we hesitate not to say, that we look in vain into the New Testament, not only to find anything like the opposition to this doctrine, that is manifested by modern Universalists, but to find any at all, made either by Christ or his Apostles. Universalists of our day are very far from being silent upon this subject, as the world knows.

As a sample of what might fill volumes, we give the following, indicative of the views, feelings, and labors of these men. In the Gospel Banner for Feb. 20, 1841, the editor, speaking of the doctrine in question, says: "*We believe it to be the greatest error of our times — one fraught with the worst results to society.*" "*Put all the other errors of the world into one, and this would not equal in magnitude that to which we refer.*" "*Is it any longer a wonder to your mind, reader, that we as Universalists should employ so much*

*of our time in preaching and writing against that grand error? Nay, but we must do it."* In keeping with these extracts are their pulpits and presses generally.

Now we ask, where in all the Bible is it to be found, that Christ, or any of his followers, ever spent a moment's time in disproving the doctrine, or in portraying to their hearers its dreadful effects, or in warning them against it. *We boldly assert that not a single instance of this character can be found.* Let Universalists produce one if they can. To what shall we attribute this silence? Could not the Savior perceive the dreadful effects of this error, as well as men in our day? Or perceiving, had he no heart to feel as well as they? Had pity left the Son of Man? And what is still more surprising, he did explicitly point out and correct other errors which were as the pebble to the mountain, when compared with this, if we may believe the smallest part of what its opponents say of it. He faithfully exposed the errors of the Pharisees; such as their superstitious observance of the Sabbath, their washing of hands and pots, their making long prayers, the inconsistency of their tithing the "mint, anise and cummin," while they neglected the weightier matters of the law, and many other things; but he wholly passed over this great error. The apostles too, were often found opposing errors of little consequence compared with this, if Universalism is true. "How boldly and explicitly Paul opposes the sentiment, that 'by the deeds of the law men could be justified in the sight of God.' With what a masterly argument he overthrew the Sadducean heresy, that 'there is no resurrection.' How fearlessly and directly he denounced the heresy of Hymeneus and Philletus, that 'the resurrection was already past.' Indeed, a very considerable portion of the Epistles of Paul is taken up in opposing the prevalent errors of the times." In the book of Acts, too, we find prevailing errors exposed, and faithful reproof administered and caution given, by different apostles. Also, in the Epistles of James, Peter, John and Jude, we find the errors of the times pointedly rebuked and glaringly exposed. But nowhere in the book of Acts, or any of the Epistles, do we learn that they ever rebuked the doctrines of a future judgment, and an endless punishment. How unlike modern Universalists, whose chief labor consists in exposing what they call their dreadful effects, and appealing to the sympathies of men respecting them!



Let us further enquire,

§ 4. *Did the Savior and his Apostles teach a future judgment and eternal punishment? Did they use language calculated to confirm those they addressed in these errors, if they were such?*

To this we reply, they most certainly did. To say nothing of the impression Matt. 25 : 31-46, always makes upon the mind of the unsophisticated reader, we think there is no one, at all acquainted with Jewish belief relative to a future state, but must be convinced that our Lord's Jewish hearers, when he uttered this passage, must have understood him as teaching a general judgment, and endless bliss and misery ; for they believed that all men, the just and the unjust, would be raised and brought before God, the word, whom they called Christ, to be judged, and that he would award endless bliss to the righteous and endless punishment to the wicked. Such as have access to Josephus' works, and will compare this passage with his letter on Hades to the Greeks, will see the correctness of this remark.

"In hell (Hades) he lifted up his eyes, being in torments." Mr. Balfour, (Inq. pp. 74-79,) admits that when our Savior spoke these words, "the opinion prevailed among the Jews that there were torments in Hades;" and he will have it that our Lord here speaks in accordance with popular opinions! Think of that! Our blessed Savior, whose heart was made of tenderness, and in whose mouth was no guile, so far from exposing a great, dangerous, and prevailing error, seems to favor it by speaking in accordance with popular opinions! But if this was a popular opinion among his hearers, how must they have understood him? They must have understood him as teaching torments in the invisible or spirit world.

We refer the reader to the following texts. Mark 3 : 29. Luke 12 : 4-5. John 5 : 28-29. Matt. 10 : 15-12 ; 3-6. Rom. 2 : 4-16 ; 14 : 10, 11, 12. Heb. 6 : 1-2 ; 9 : 27-28. 2 Thess. 1 : 7-10. 2 Pet. 2 : 4-9. These texts, and a host of others which might be named, were addressed to those who had been taught to believe in a future judgment and endless punishment. If the belief of those to whom these texts were addressed is considered, and also the labored, unnatural, and absurd interpretation Universalists are under

the necessity of giving to them to destroy their force, what candid mind, we ask, but must see that Christ and his Apostles, not only *did not* oppose the doctrines of future judgment and endless punishment, but that they actually *did sustain* them by their own teachings? Again, if Christ and the Apostles taught no future judgment and no eternal punishment, and that all will be holy and happy in the other world, we might reasonably expect to find some opposition to them for this, on the part of those who held opposite sentiments. This suggests the inquiry,

§ 5. *Did either Jews or Gentiles oppose Christ and his followers for teaching the future salvation of all men, or for rejecting the opposite doctrine?*

There is not a single instance in the Scriptures where they met with such opposition. Universalists have often asserted that Christ was opposed for the same cause they are now, viz.: his Universalism. But this is mere assumption, without any foundation either in the history of our Lord or the Pharisees. That the Pharisees were the enemies of Christ is well known; and as such, accused him of many things, such as his being an enemy to Cæsar; as in league with Beelzebub; a blasphemer, &c. On his trial, Pilate said to him: "Behold how many things they witness against thee;" but we look in vain to find that they ever charged him with holding, and teaching, no future and eternal punishment for the wicked. The Pharisees being his enemies, and the doctrine of eternal punishment being generally believed, both among Jews and Gentiles, might we not reasonably suppose that Christ's being a "perfect Universalist," would have occupied a prominent place in the charges brought against him from time to time. But upon this point there is a dead silence. He never complained of the Jews for holding the doctrine of eternal punishment, neither did the Jews of him for holding the salvation of all men. The same is true of all his Apostles, who labored both among Jews and Gentiles. For instance, look at the charges brought against Paul at different times, but never is he charged with teaching the salvation of all men. In the vindication of his character from heresy (Acts 24: 15,) he says: "And (I) have hope towards God which they (the Jews,) themselves allow, that there shall be a resurrection

of the dead, both of the just and unjust." What did the Jews allow? None will assert that they allowed, or believed, that all men would be ushered into bliss by the resurrection. But they did believe that the just and unjust would be raised, and judged; and that one class would be welcomed to bliss, and the other sentenced to endless punishment. This was Paul's belief. All are aware of the great labor of Universalists to portray before the people the dreadful consequences of the doctrine of eternal punishment. *But be it known that there is not a single precedent for this course in all the Bible.* They have not produced one, for the good reason that they cannot.

The facts here stated, and the scriptures produced, cannot fail, we think, to convince every candid mind that Christ and his Apostles were not Universalists. But as some may be deceived by the craft of those who handle the word of God deceitfully, we shall now notice the objections brought to this view of the subject.

## CHAPTER II.

### OBJECTIONS.

§ 1. Let it be observed, that while they fail to give *one* text, to show that either our Savior, or any of his Apostles, ever came in collision with either Jew, or Gentile, upon the doctrine in question, they do bring a solitary text in which they profess to think Christ warned his disciples against it. It is this, Matt. 16 : 6 : "Then said Jesus unto them, take heed and beware of the leaven (doctrine, ver. 12,) of the Pharisees and of the Sadducees." One writer among them attempts to show that the doctrine of eternal punishment is opposed in the Bible, and this is the text, and the only one, he produces from the New Testament, to make out his case. (*Univ. against Part.* p. 79.) Mr. Whittemore (*Guide*, p. 42,) refers to this text, and says, "Jesus warned the people against *the doctrine* of the Pharisees, who are well known to have believed in endless punishment." We know that the Pharisees believed in endless punishment; and we also know that it is a gross perversion of our Lord's words to say, that in this text, his disciples are warned against this doctrine. An Atheist might with just as much propriety force these words into his service, by saying, "Jesus warned the people against *the doctrine* of the Pharisees, who are well known to have believed in the *being of God*," and thus prove that the Savior was an Atheist, and that he taught his disciples Atheism! Give us the liberty taken with this text, and we will take the position that a Christian ought not to believe in the being and unity of God, a general providence, the immortality of the soul, a resurrection, or eternal bliss; and should any call in question such unbelief, they shall be silenced with, "beware of the doctrine of the Pharisees,"

for they held all these doctrines. Had the Jews been asserting their doctrine of eternal punishment, or calling in question our Savior's (strange thought !) Universalism, there might be some propriety in considering the warning as against future punishment ; but nothing of the kind appears in the context.

This warning appears to have been directed against the superstitious and hypocritical teachings of the Jews about signs. The Jewish people, it is well known, were desirous of the appearing of the Messiah ; but by the erroneous doctrines which had obtained among them, relative to the manner of his coming and the nature of his reign, they were led to reject him, and still to look for the signs of his appearing. Hence the Pharisees and Sadducees insultingly and hypocritically ask him for a sign, ver. 1. Our Savior, after upbraiding them with dulness of apprehension, and calling them hypocrites, and a wicked and adulterous generation, seeking after a sign, declares, " there shall no sign be given unto it, but the sign of the prophet Jonas." See ver. 3 and 4. Christ had already wrought miracles in their presence sufficient to demonstrate his Messiahship, and but one more was necessary to fulfil the Scriptures, to take away the scandal of the cross, and to establish his religion ; that was his resurrection from the dead, which was typified in the case of Jonah.

Of such doctrine as this, that led the people to shut their eyes against all the evidence of his Messiahship, and still to look for the coming of their deliverer, Christ would have his disciples beware ; but not of the doctrine of future and eternal punishment.

We may observe too, that this warning was against the doctrine of Sadducees, as well as Pharisees ; but it is well known that the Sadducees no more believed in endless punishment, than they did in Universalism. They too were the enemies of our Lord as well as the Pharisees. In Luke 12 : 1, the Savior warns his disciples against " the leaven of the Pharisees," which he says is " hypocrisy." But we think his meaning in Matt. 16 : 6, is given above ; for says Paul, (1 Cor. 1 : 22,) " The Jews require a sign."

§ 2. There is one more text found in the mouth of almost every man of this faith, which is often brought as evidence that Paul and others were persecuted for preaching Uni-

versalism. The text is 1 Tim. 4: 10. That the reader may have a fair sample of their perversion of this passage, we present the following from the Trumpet, No. 805: "And it is no less true than strange, that the apostles were persecuted for preaching this same doctrine of universal salvation."

Will the reader take Paul's word for the truth of this? Hear him. "This is a faithful saying and worthy of all acceptance, for therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." Now God is the Savior of no more than he saves, and hence, if Paul can be credited as to the cause of his labor and reproach, it was for believing and preaching the salvation of all men." Their crafty use of this passage has often deceived the unthinking. They would render it subservient to their cause in two ways.

1. By assuming that the Apostles suffered reproach for preaching Universalism; than which, nothing can be more false. Whatever was the nature of, or however extensive, the salvation, it was not for preaching it, that they suffered reproach; but it was for *trusting in the living God*, as all must see, who will give a moment's attention to the language. The phrase, "*living God*," is applied in the Scriptures to the true God, to distinguish him from the dead gods of the heathen. (1 Thess. 1: 9.) Paul, Timothy, and others, preached Him, and exposed the folly of those who worshipped idols. (Acts 17: 16-30.) Their work was a crusade against idolatry, and for this they suffered reproach.

2. Universalists assume from this text, that all men will be holy and happy in the future state. But has Paul said any such thing in the passage? Let us see. That God *is* the Savior of all men, we firmly believe.

1. He is the providential Savior of all men living. (Acts 17: 28.)

2. He is the gracious Savior of all men. (Rom. 5: 18-19. "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By this we understand that "all men were passively condemned, in some sense, (not to endless misery,) by Adam's offence; EVEN SO, mark that, the free gift came passively upon all men to justification of life;

or freedom from condemnation *here*, (not in heaven.) Thus as far as man was made a sinner in Adam, he is made righteous, in Christ, and no farther." And as nothing which Adam did condemned the sinner to misery in a future state, independent of his own acts; so nothing that Christ has done can make him holy and happy, without obedience to God; for, "he became the author of eternal salvation, unto all men that obey him." Thus we see that through the benevolence of God, in the gift of His Son, all men are now saved from the condemnation of Adam's offence; and probationers may, by obedience to Christ, be saved eternally. See also John 1: 9, Tit. 2: 11-12.

It is evident that the common, and special, salvation, are both spoken of by the Apostle, as experienced in the present state. Universalists hold that all men will be saved in the future state by the resurrection. Says the author of the Guide, p. 44: "They will be children of God, bearing a moral likeness to him. This will be the state of all who shall be raised from the dead." Reader, can you believe that the Apostle, in the text under consideration, meant to say, that God *will become* the Savior of all men in the resurrection state, especially in the present life of those that believe? This you must believe, if you receive the construction Universalists put upon the Apostle's words. They refer one branch of it to the future state, and the other to the present life, which is wholly unauthorized. They tell us that the special salvation pertains to this life, and the common to the future. Now if we receive it as true that God will become the Savior of all men in the future state, while he is the special Savior of those that believe in this life, then is the salvation of this life greater and more glorious than the salvation of heaven; for God is the Savior *especially* of those that believe; i. e., he is their Savior in a higher sense than he is the Savior of all men. None will deny but the Bible represents the salvation of the heavenly state as infinitely greater than the salvation of believers in this life, however holy they may be. But Universalists, by referring one part of this text to the future, and the other to the present life, have made the heavenly salvation the lesser, or common, while the greater, or special salvation, is in this world! We ask, by what authority do Universalists take their dissecting knife, and cut this text into two portions; referring a part to the future state, and a part to this world?

The most superficial thinker upon the subject will see, that it either wholly refers to this world, or else it wholly refers to the future. We deny the future state reference of any part of it. The Apostle was speaking of what *then* existed. He first states that he and his brethren suffer reproach, for trusting "in the living God." He then states that God *IS* (not *will be*, in the resurrection,) the Savior of all men, especially of those that believe."

It is true that those who experience this special salvation through faith, if they continue in the faith, will be saved in the future world; for Paul, in view of death, could say, (2 Tim. 4 : 7-8.) "I have kept the faith; henceforth there is laid up for me a crown of righteousness," &c.

We see then, that using this text to prove the salvation of all men in the future state, or to prove that the Apostles were persecuted for preaching Universalism, is a gross perversion of its clear and evident teaching.

We have examined these texts more at length than we should, were it not that they are so often perverted, and are also the only texts we have seen produced upon these points.

§ 3. The following objection we find in Balfour's Inquiry, p. 320. "If we are to conclude that because Christ and his Apostles never explicitly contradicted this false notion, common both to Jews and Gentiles, and that they by their silence sanctioned it as true, it follows, that all the false notions entertained by Jews and Gentiles, not expressly contradicted by them, are true."

1. Observe, here is an admission that Christ and his Apostles never did explicitly contradict the doctrine of endless punishment. Let the reader bear in mind, that we do not base our argument solely upon the fact that they did not contradict this doctrine, though this, of itself, taking all the circumstances into the account, is the strongest presumptive evidence possible that they were not Universalists, as every reflecting mind will discover in a moment.

2. They were not silent upon the subject, however, for we have shown, (p. 10), that they used language which must have been understood as teaching a future judgment and endless punishment; and, in relation to future punishment, Mr. Balfour states, as we have shown (p. 10,) that Christ spoke in accordance with popular opinions. Connected with the doctrine of future punishment as held by the



Jews, was that of disembodied spirits; an error, if it were one, which Christ not only failed to correct in his disciples, but virtually sanctioned the doctrine by saying, (Luke 24 : 37-39,) "A spirit hath not flesh and bones as ye see me have." Mr. Balfour denies the doctrine of disembodied spirits, and to evade the force of this he says, (Essays, p. 67,) "Our Lord had no choice left him, but to speak in the popular language of the day, be silent altogether, or appear ridiculous in correcting the popular phraseology on all occasions!" We introduce this here just to show to what absurdities men are driven, who profess to be *Christian* teachers, yet deny and oppose such fundamental doctrines of Christianity, as a future judgment, endless punishment, and the immortality of the soul. If Universalism is the truth, what a sore calamity the Savior has entailed upon the church by these omissions, and this conformity in language to the greatest of errors! Modern Universalists, who call themselves his only true followers in doctrine, are not so careless upon these points, neither are they so much afraid of appearing, "*ridiculous in correcting the popular phraseology*," as was the Savior, according to Mr. Balfour

3. Let us see how Mr. Forbes accounts for our Lord's omission. He says, speaking of the writings of the New Testament, "they were not designed so much to frame and establish a system of dogmatic theology, as to inculcate great and universal principles — principles which lay at the foundation, and from which spring forth all theoretical religious truth. In other words, it was to correct the spirit of the age, and establish general principles of right and truth, which, by their silent influence, like the operation of leaven in meal, might remove all error, and bring men's minds and hearts into conformity with itself — it was for these purposes, the contents of the New Testament were uttered and written. This is peculiarly the case with the Gospels, though less so with the Epistles. Hence, although many errors were severely rebuked by Christ and his Apostles, they were only such as stood in the way of these general principles, which it was their object to establish; while many and great errors were permitted to pass unnoticed and unrebuked." (*Reply to Essay by N. D. George, pp. 6 & 7.*) Mr. Forbes here informs us that such errors only were severely rebuked by Christ and his Apostles "*as stood in the way of the reception of those general principles, which*

*it was their object to establish."* Now we suppose Mr. Forbes will not deny, but that Universalism was one of those general principles, and a leading one too, which it was their object to establish. Now if the doctrine of endless punishment prevailed, as we have seen it did, both among Jews and Gentiles, did it not stand in the way of Christ and his Apostles, in establishing the principle that all men will be saved in the future state? What, pray, does stand in the way of establishing a principle, if the wide spread prevalence of an opposite sentiment does not? When Mr. Forbes goes into a place where orthodox views generally obtain, what does he find most in his way in establishing the principle that all will be saved, and what does he first attack? Why the doctrine of endless punishment, most certainly. Yet he would have us believe that Christ and his Apostles were Universalists, and were surrounded by believers in endless punishment; and that the reason why they did not expose it, as an error, was, it did not stand in the way of the establishment of their principles!! We have seen many of the shuffles of this class of writers to get rid of difficulties they could not fairly meet, but we have seen but few more absurd than this. This writer says they passed the doctrine of transmigration of souls without rebuke. And why should they not, if they left the great error of endless punishment undisturbed, which must have stood directly in the way of their Universalism, if they taught it?

But they did not directly attack polygamy. There was a good reason for this; for polygamy did not prevail, neither among Jews, Greeks or Romans, in the time of the Savior. (See Appendix.) This Mr. F. should have understood. But suppose it had prevailed, what was that, and all the rest of the errors of the people, compared with the error of the doctrine of endless punishment, if Universalism is true? This was the error of errors, and stood directly in the way of Christ and his Apostles, if they were Universalists, and would have been by them exploded, first of all. That they did not thus explode it can never be satisfactorily explained, but by the admission of the fact that they were not Universalists.

It was stated in the Essay that neither Jews or Gentiles ever opposed Christ or the Apostles for their Universalism. How Mr. Forbes would have disposed of this, if he had deigned to notice it, we cannot tell, unless he had attempted to show that Jews and Gentiles were establishing general

principles which, by their silent influence, would remove all the Universalism Christ and his Apostles could teach, without directly attacking it!! The Essay contained not only a negative argument, but an affirmative. Of the latter the reply takes no notice. (See Appendix.)

4. We have never seen the following in any Universalist work, but Mr. Royce quotes it from some of their writings, and we once heard the same, in substance, from one of their ministers: "It does not appear to have been so much the object of Jesus to attack and refute, in detail, every erroneous notion of the Jews, as to convince them that he was the Messiah." This statement was made, without doubt, to account for the fact that Christ did not oppose the doctrine of future punishment. Admitting the above to be true of Christ, what shall we say of his Apostles? They were as silent upon this point as he; but certainly it cannot be said, it was their business to convince the Jews that they were Messiahs. The truth is, Christ did attack and refute many of the errors of his day. Hear Mr. Whittemore upon this point:

"Our Savior when on earth labored hard to root up the plants which his Father had not planted. He knew that error was injurious to man, and that he performed an act of kindness and duty in exposing it. How careful was he to point out the errors which men had imbibed. '*Ye have heard,*' said he, '*that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, resist not evil, &c. Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.*' He detailed some of the errors of the Scribes and Pharisees, relative to swearing by the gold of the temple, and the guilt upon the altar; and called them blind guides. He was careful also to point out the errors of their conduct as well as of their opinions. The Apostles followed our Savior in their practice. 'Paul and Barnabas had no small dissension and disputation with' 'certain men which came down from Judea,' and taught the brethren that they could not be saved, except they were circumcised after the manner of Moses. They endeavored to root up a plant which God had not planted. It would be a task far too arduous to mention all the instances recorded in the New

Testament, of Christ and his Apostles pointing out and contending against the errors of the age in which he lived." — *Trumpet*, No. 750.

Here it is admitted, yea, contended for by Mr. W., that the Savior was *careful to point out the errors which men had imbibed*, and that so *numerous* are the instances where Christ and his Apostles have pointed out and contended against the errors of the age in which they lived, that *it would be a task far too arduous to mention all that are recorded in the New Testament*. But he does not attempt to show that they ever combatted that grand error which Universalists say is greater than all others put together. In this he discovers wisdom, for all acquainted with the Bible know there is no such instance recorded.

§ 4. There is one more argument much in use to prove that Christ and his Apostles were Universalists, and doubtless many think it quite conclusive. It may be thus briefly stated : — The Pharisees hated Christ and his Apostles ; the Pharisees were partialists : therefore Christ and his Apostles must have been Universalists. Their disciples often use this argument in substance, if not in form, and they obtain it from their teachers ; for none can sit long under their ministry without learning from them that the hatred the Pharisees bore to Christ and his apostles, was on account of their Universalism. This, you will see, is a very easy method to prove people Universalists. Let us try it again. The Pharisees hated all heathens ; the Pharisees were Partialists : therefore the millions of heathens must have been Universalists. So you see that by this simple process, not only Christ and his Apostles are made Universalists, but all the heathens.\*

The reader will see that these objections to our views are of no weight.

1. Observe, it is not contended that the Savior held to all

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\* In a discussion recently held in Edgecombe, Me., the following question was put with an air of triumph by the Universalist minister : " If Christ believed and preached their fundamental doctrines, why did the Pharisees persecute and even destroy him ? " — *Banner*, May 3, 1845. In reply, we ask may there not be other grounds of difference besides a point or two of doctrine, which may call forth hatred ? Papists have persecuted Protestants and put them to death, yet they have ever agreed upon some points of doctrine. Evangelical christians have never contended that Christ taught, or sanctioned all the doctrines of the Pharisees. Christ called them hypocrites, a generation of vipers, and virtually threatened them with the damnation of hell, and claimed in opposition to their views to be the Messiah : yet the man who proposed the above question, it would seem, can see no possible reason why the Pharisees should have persecuted and put Christ to death unless he was a Universalist!!

the Jewish notions about a future state, but that he taught, substantially, the same doctrines with the Jews upon disembodied spirits, a future judgment, and the duration of punishment, so substantially, that there was no occasion of collision between them upon these points.

2. Again, if there is no future judgment and no eternal punishment, if all are to be saved, and our conduct here takes no hold on eternity, Christ knew it, and he knew too that the doctrine which opposed itself to these views was an error of *peculiar* magnitude; and can we believe that, if he was merely an honest *man*, and possessed common philanthropy, he would have busied himself in correcting the trifling (compared with this) errors of which Mr. Whittemore speaks, and never have rebuked this? Impossible.

3. Another thought. We are told that the most of the errors, wicked practices, and hatred to Christ, of the Jews, grew out of their Partialism. Christ, as Mr. W. says, was very careful "*to point out the errors which men had imbibed.*" But was the Savior so deficient in moral science as to be constantly laboring to break off the twigs, when one blow at the root would have destroyed the whole, at least so far as his followers are concerned?

Now is it not strange, passing strange, that the greatest teacher the world ever saw, or will see, whose heart was made of tenderness, should dwell in the midst of a people believing in an error which outweighs all other errors put together, and never once raise a warning voice against it, nor show them its man-degrading, God-dishonoring character? His Apostles, too, who received their theology from his own blessed lips, labored and reared churches in the midst of believers in the hated doctrine, yet no where in their history do we learn that they ever raised a single note of alarm against it.

To what shall we attribute this great deficiency of our Lord and his Apostles? Had they not as much love for human kind, and sympathy for suffering humanity, as modern Universalist ministers? Had they no regard for the glory of God? Or were they so blind that they could not see the fatal effects of this great and alarming error? Or were they wanting in courage to speak out and warn the people? Who so blind as not to see, that if Universalists have the truth upon this subject, Christ and his Apostles were sadly deficient as Universalist ministers? Where is it to be found in

their history, that they ever came in collision with either Jew or Gentile upon this point? Where is to be found that either Jew or Gentile ever objected to them or their preaching, because they taught the doctrine of Universalism, or for opposing their notions of endless misery; and where have they once pointed out to their hearers its dreadful character, or labored to dissuade them from a belief of it? We call upon Universalists to give us one instance from the whole of the New Testament — only one. This they cannot do. Had Christ and his Apostles been one hundredth part as explicit in exposing this doctrine as they are, the Christian Church would never have been misled as it has been, for eighteen hundred years, so that thousands of the best heads and hearts that ever adorned Christendom, could never discover Universalism in the Bible, but a contrary doctrine. Our Lord and his primitive followers were bungling and inefficient teachers of Universalism, for the good reason that they were not Universalists. It requires a Universalist to teach his own doctrine.

Let the reader weigh well the following thoughts.

1. Our Lord and his Apostles sojourned upon earth among believers in endless punishment.

2. Deriving our knowledge from the New Testament, Christ and his followers never rebuked or exposed this doctrine in a *single* instance. If this doctrine was an alarming error, they must have known it.

The Jews, of all other people, were the most jealous of innovations in their religious doctrines. Jews and Gentiles were the enemies of Christ and the Apostles. The Jews in particular sought to find occasion against them. They laid plans to take hold of the words of the Savior, to catch him in his talk. If Christ and his Apostles were Universalists, they taught the doctrine, and, in that case, it must have been known to the Jews. Charges of heresy were from time to time brought against them, by their Jewish enemies; but in no *single* instance, either formally, incidentally, or accidentally, are they charged with holding the salvation of all men. And yet, Universalists will have it, that our Lord's Universalism was shockingly offensive to the Pharisees!

4. Christ and his Apostles used the same language, in the presence of the Jews, that they did to teach some of their prominent views of a future state, and have thus entailed

upon the church errors of no small magnitude, according to Universalists.

5. Christ was the great teacher who came from heaven to establish truth, and to overthrow error. The doctrines of a future judgment and an endless punishment he does not disturb by one direct attack or exposure! Would not a modern Universalist minister have done better, had he been in the Savior's place?

Weigh these thoughts, we say, and be a Universalist if you can.

One thought more. When you chance to hear the advocates of this dogma, as they are wont to do, appeal from the Bible to the passions of men; or in other words, when you hear them appealing to human sympathy, in reference to the doctrine in question, and virtually making it a rule by which to determine what is right and what is wrong, or what God *must* and what he *must not* do, in his moral government, just ask yourself the question, "Have these men a single precedent for this course in the history of Christ and his Apostles?" With your Testament before you, you will answer, NO.

## CHAPTER III.

### EXAMINATION OF THE HISTORY OF UNIVERSALISM FROM THE TIME OF THE APOSTLES TO THE THIRD CENTURY.

§ 1. As additional evidence that Universalism was not the doctrine of the primitive church, and is therefore not true, we shall present the testimony of those Fathers, who were contemporary with the Apostles, and whose writings have come down to us.

Clemens Romanus, Ignatius, Barnabas, and Polycarp, were acquainted with the Apostles, were converted to Christianity by their labors, and received their theology from them. Have *they* told us that there is no future judgment? no future and endless punishment? that whether a man die, swearing or praying, all will be well in the future life? that all will be made holy and happy by the resurrection, whatever their character here? Nothing like it, as we shall see. Well now, suppose a politician should set up certain principles as belonging to the Jeffersonian school in politics, but on inquiry, it should be found that nothing like these principles, but the reverse, were in the writings of those who were Jefferson's admirers and followers, and who were contemporary with, and received their instruction from him, should we not conclude with certainty that such a politician was mistaken, and that his professed Jeffersonian theory was false? Most evidently all would come to such a conclusion. This aptly illustrates the subject before us; Universalism is proved false upon the same principle. In pursuing this subject, we shall call your attention to accredited translations, not only of those Fathers who lived in the time of the Apostles, but also of those who immediately suc-



ceeded them, and shall show that there is no trace whatever by which we can discover that any of these writers believed the doctrine that all will be saved, until nearly *one hundred years* after the death of St. John, who died A.D. 100 : while, on the other hand, they bear ample testimony in favor of a future judgment, and future and endless punishment. Mr. Ballou even, in his history, is forced to admit that they *all* agreed in the belief of future suffering. We shall, by the light of other church histories, follow Mr. Ballou's ancient, and Mr. Whittemore's modern history of Universalism down to the present century.

Let it be understood that we consult the Fathers, not as *doctrinal* but as *historical* authority ; as showing the opinion of the church in their time respecting the doctrine in question. The first we shall name is,

*Clemens Romanus*. He was bishop of the church at Rome, was a fellow laborer with Paul ; (mentioned Phil. 4 : 3,) and, as a writer, his fame surpassed that of all others in this century, the Apostles excepted. In such respect were his writings held by the churches, that they were "read in public with the books of the New Testament," (Anc. His. of Univ., p. 28.) What does he say ? "*If we do the will of Christ, we shall find rest : if we disobey his commands, nothing shall deliver us from eternal punishment.*" "*How can we hope to enter the kingdom of God, unless we shall be found to have done that which is holy and just.*" \*

Observe, these Epistles were written before the death of St. John. Of whom did this man learn the doctrine of eternal punishment, but from the Apostles, with whom he was intimately acquainted ? We will here add a short extract from Irenæus, where, in speaking of one of Clemens' Epistles, he says, "*written by Clemens, who had seen the blessed Apostles and conversed with them ; who had the preaching of the Apostles still sounding in his ears, and their traditions before his eyes.*" †

*Barnabas*, a Jew by birth, who lived in the first century, and was contemporary with the Apostle John, speaking of Christ, says, "*that after the resurrection, he would judge the world.*" Again, "*But the way of darkness is crooked, and full of cursing ; for it is the way of eternal death with punishment.*" "*There shall be both a resurrection and a retri-*

\* As furnished by Rev. A. Royce, p. 47. † Paley's Works, p. 203.

*bution.*" If the first Christians were Universalist, who taught Barnabas, that after the resurrection Christ would judge the world? Who taught him that there was eternal punishment? I take these extracts from the Ancient History of Universalism, by H. Ballou 2d, where he admits that Barnabas believed in a future state of punishment, but adopts the common quibble of Universalists upon the word *eternal*, of which more will be said shortly.

*Ignatius.* He was summoned before the Emperor Trajan, when he went to Antioch in A.D. 107, (or, as some say, A.D. 116,) and boldly avowing his Christian faith, was sentenced to be sent to Rome, there to be devoured by wild beasts. This venerable man was educated under the Apostle John, and was intimately acquainted, in his early years, with St. Peter and St. Paul. He was chosen bishop of Antioch about the time Jerusalem was destroyed (A.D. 70,) which place he continued to occupy for upwards of forty years, and was highly esteemed throughout the churches, having written epistles to many of them shortly after the death of St. John. This contemporary with the Apostles says, "*Those that corrupt families by adultery, shall not inherit the kingdom of God. If, therefore, they who have done this according to the flesh, have suffered death, how much more shall he die, who by his wicked doctrines corrupts the faith of God, for which Christ was crucified? He that is thus defiled shall depart into unquenchable fire, and so also shall he that hearkens to him.*" \* How different these sentiments from those propagated by Universalists in our day, who tell us that our conduct here will not, in the least, affect our future state! Of whom did this disciple of the Apostles learn this doctrine if not of them?

*Polycarp.* This venerable man was bishop of Smyrna about eighty years, "and was greatly respected and beloved, on account of his wisdom, piety, and influence. He was the companion of Ignatius, who had already received the crown of martyrdom, and with him had been the disciple of the Apostle John," † and "was certainly regarded, after the death of that Apostle, as the most eminent of the Christians of Asia." ‡ He suffered martyrdom at the stake, A.D. 166. In his Epistle he says of Christ, "*Who shall come to judge*

\* Anc. His. of Univ., by H. Ballou 2d.

† Goodrich's Ch. His. p. 48.

‡ Anc. His. of Univ., page 32.

*the quick and dead, whose blood God shall require of those who believe not on him."* "And whosoever perverts the oracles of the Lord to his own lusts, and says there shall be neither any resurrection, nor judgment, he is the first-born of Satan."\* This Epistle was written soon after the death of Ignatius, and but eight years (some say seventeen) after the death of St. John. When he was about to suffer martyrdom, one of his answers to the Pro-consul was: "You threaten me with a fire that is quickly extinguished, but you are ignorant of the eternal fire of God's judgment, reserved for the wicked in the other world."†

Irenæus says of Polycarp, "*I can tell the place in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life and the form of his person, and the discourses he made to the people, and how he related his conversation with John, and others who had seen the Lord, and how he had related their sayings, and what he had heard concerning the Lord, both concerning his miracles and his DOCTRINE, as he had received them from the eye-witnesses of the word of life: all of which Polycarp related agreeable to the Scriptures.*"‡

Of whom, think you, did Polycarp learn the doctrine of the eternal judgment in the other world, if not of John, whose disciple he was?

Here we would remark, that Universalists have not been able to procure a *single* sentence from the writings of the Apostolic Fathers, to show that they held the doctrine of restoration. Could it be found in any of their writings, it would have been produced years ago. Observe, they admit what every one must see, that they hold to future retribution; § but tell us we cannot determine whether it was endless or not, by their use of the words *everlasting, eternal, &c.* Now we ask, is it not strange that these men who had associated with the Apostles, and received their doctrine from them, is it not strange, we say, that, if they believed in the salvation of all men, they should not have left us a *single* thought to this effect? If this was their doctrine, would they have failed to transmit it to others in their writings? Modern Universalists do not so.

The reader will observe the similarity of the language used by these Fathers with that used by the New Testament

\* Anc. His. of Univ., p. 32.

† Goodrich's Ch. His. p. 49.

‡ Paley's Works, p. 300.

§ Anc. His. of Univ., p. 63.

writers, to express punishment and its duration. Now the most of these passages, where this language occurs in the New Testament, we are told, refer to the destruction of Jerusalem, but the Fathers did not so understand it ; for they have used the same language and applied it to the future state. The Fathers lived and wrote since the destruction of that city. We may here add, that no one could ever learn, from anything contained in the Acts of the Apostles, or from any, or all their epistles, that the destruction of Jerusalem was even thought of by the Apostles, — the expression *Jerusalem or destruction of Jerusalem*, not occurring in connection with any of those terrific descriptions usually referred to that event by Universalists.

§ 2. Again, in what light is modern Universalism placed by the admission of its own advocates, that these Fathers, who received their doctrine from the inspired Apostles, believed in future punishment ? Modern Universalism admits of no future punishment ! There is no evidence whatever that the before mentioned Fathers ever used the word *eternal*, as applied by them to punishment, in a borrowed sense, but the fact, that in none of their writings, have they declared in favor of restoration, will ever be, to candid thinking men, strong presumptive evidence that it is used by them in its proper sense, to mean endless. Besides this we have the testimony of Justin Martyr, not only to show the sense in which the word translated *eternal* and *everlasting* was used, but to show that the Christian Church, in his time, believed in endless punishment. This is done in language of such construction that it cannot be quibbled away, as will be seen by the following.

*Justin Martyr.* (A D. 140.) He was one of the most learned of all the early Fathers, being thoroughly versed in the systems of the Stoics, of Aristotle, Pythagoras, and Plato. Justin was converted to Christianity, not far from twenty-five years after the death of the Apostle John, and about thirty-five before the death of Polycarp, who was contemporary with, and a disciple of, St. John. He had the advantage of instruction from the lips of those who had conversed with the Apostles. Several able treatises on religious subjects were written by him, among which are his Apologies for the Christians, or what would be called in modern times, defences of their doctrines and practice.

One he addressed to the Emperor, Antoninus Pius, about A.D. 150, and the other to the succeeding Emperor, Marcus Antoninus, and to the Senate and People of Rome, A.D. 162. For many years he resided in Rome, and there sealed his testimony by martyrdom, A.D. 166. His first Apology, translated by Rev. W. Reeves, London, 1709, lies before us; from which we give the following extracts, to show the belief of the church, in his time, respecting a future judgment, and endless punishment. He says, "*Moreover we say, that the souls of the wicked being re-united to the same bodies, shall be consigned over to eternal torments, and not as Plato will have it, to the period of a thousand years only; but if you will affirm this to be incredible or impossible, there is no help for you, but you must fall from error to error, till the day of judgment convinces you we are right:*" p. 26.

The word *eternal* is evidently used here to distinguish between the endless punishment believed by Christians, and the limited one taught by Plato, the heathen philosopher.

Again, he says, "*I must tell you likewise that of all men living we are the greatest promoters of peace, and bring you in the most powerful auxiliaries to establish it in your dominions, by teaching that it is impossible for any worker of iniquity, any covetous or insidious person, any one, either vicious or virtuous, to hide himself from God; and that every one is stepping forward into everlasting misery or happiness, according to his works; and if all men were once fully possessed with a notion of these things, who would make the bold adventure to embrace the pleasures of sin for a season, with his eye upon eternal fire at the end of the enjoyment? Who would not strive all he could to check himself upon the brink of ruin, and to adorn his mind with such virtue as might give him admission to the good things of God, and secure him from everlasting vengeance?*" p. 31.

Observe, "*every one is stepping forward into everlasting misery or happiness.*" Is the word *everlasting* used in a borrowed sense here? Then is the happiness of the righteous limited. All must see that it is used in its proper sense, to signify endless duration. Here is a virtual declaration that Justin and the Christians of his times believed, and taught, that the duration of misery would be equal to the duration of happiness, — that both would be endless.

Once more he says, "*When we assert departed souls to be in a state of sensibility, and the wicked to be in torments, but*

*the good free from pain and in a blissful condition, we assert no more than your poets and philosophers."*

*"But the ringleader and the prince of evil spirits is by us called the serpent, and Satan, and false accuser, as you may easily find from our Scriptures, who together with all his hosts of angels and men like himself, shall be thrust into fire, there to be tormented world without end, as our Christ hath foretold."*

*"For, tell you I must, that if you persist in this course of iniquity, you shall not escape the vengeance of God in another world:"* pp. 49, 59, 127.

Remark, "tormented world without end, as our Christ hath foretold." All must see that endless punishment is declared by Justin to be a doctrine taught by Christ and believed by Christians.

Again, "When Plato therefore said, that the blame lies at his door who wills the sin, but God wills no evil, he borrowed the sayings from Moses, for Moses is older than any of your Greek writers; and as to all their notions about the immortality of the soul and punishment after death, and their divine theories, and such like doctrines, the philosophers and poets plainly took their hints from the prophets, which they consulted and built upon, and by this means the seeds of truth seem to be scattered about the world; but it is evident they understood them not as they should do, from the manifold contradictions among them."

*"And since a just retribution of rewards and punishments is a current opinion in the world, God has been pleased to second this notion by the prophetic spirit, the more to awaken mankind, and to print a future judgment perpetually upon their minds, and withal to show that his providence is concerned about us, and observes all our actions:"* p. 79.

The views of Christians in Justin's time, respecting the coming of Christ, he gives as follows: "For the very same prophets have foretold a twofold advent of Christ, one wherein he was to come in the guise of an inglorious suffering mortal, and this is over; the other, wherein he shall come in his own form, encircled in celestial glory, and his host of angels, when he shall raise from the dead all the men that ever had a being, and shall invest the righteous with bodies incorruptible, and make the ungodly, together with

*the wicked spirits, feel his vengeance in fire everlasting :* " p. 91. \*

These extracts show us that not only did Christians in Justin's time believe and teach endless punishment, but that there was a belief also of a second personal coming of Christ, future judgment, disembodied spirits, personal devils, and that man's conduct here would affect his future state, each of which is at war with some form or other of modern Universalism. Of whom, think you, Justin and the Christians of this period learnt these doctrines ? This was only 50 years from the death of St. John, when Polycarp, a disciple of St. John, was still alive. No candid mind will doubt for a moment but these doctrines were propagated by the Apostles.

*Hermas.* (A.D. 150, or perhaps earlier.) He taught that men might apostatize from the faith, and blaspheme to such an extent, that there could be no return, they having departed from God for ever. †

*Tatian.* (A.D. 170.) He was a scholar of Justin Martyr ; was an author, and a man of extensive reading. His *Oration against the Gentiles* is the only work of his extant. In this, he teaches that there will be a resurrection and judgment at the end of the world, and that then such as know not God, and all sinful demons, are to undergo a death in immortality." ‡

*The Epistle of the Churches of Lyons and Vienna.* (A.D. 177.) This was written probably by Irenæus. In this an account is given of the dreadful persecution and martyrdom of Christians, in these two cities, during the reign of Marcus Aurelius.

Of a female named Byblis, who, through weakness, had at first recanted her profession, he says, "*that in the midst*

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\* Mr. H. Ballou 2d, in his History, attempts to show that Justin believed in the eventual annihilation of the wicked. This he does by quotations from his Dialogue with Trypho the Jew. It is well understood that his Dialogue was written some years after his First Apology. This Mr. Ballou himself asserts as follows, "The Dialogue with Trypho was written certainly after the First Apology, but perhaps before the Second, which is generally placed at the year 162." *Anc. Hist.*, p. 56, *Note*. Whatever may have been Justin's views when he wrote his Dialogue, he has most certainly testified in favor of endless punishment in his First Apology, which was written years before. Observe, it is from the First Apology we quote, and furthermore, he was not giving his own opinions, merely, to the Roman Emperor, but the doctrines of Christians generally, at that time. Why did not Mr. Ballou furnish some extracts from Justin's First Apology to show his readers what Christians believed respecting endless punishment, a day of judgment, the coming of Christ, &c. only fifty years from the death of St. John, and while Polycarp, the disciple of John, was still alive ? He probably was not anxious for his readers to know these things.

† See *Anc. Hist.*, p. 38.

‡ See *Anc. Hist. of Univ.*, p. 69.

of her torments she returned to herself, waking, as it were, out of a deep slumber; and calling to recollection the everlasting punishment in hell, she, against all men's expectations, reproved her tormentors." \*

*Athenagoras.* (A.D. 178-180.) He was a distinguished scholar, and probably was for a while master of the noted Catechetical School at Alexandria, in Egypt. He addressed an Apology for the Christians to the Roman Emperor, and wrote a *Treatise on the Resurrection*, to remove objections and convince the heathens of the truth of that doctrine. "He asserts it as a manifest fact, that the righteous are not properly rewarded, nor evil punished in this life;" and contends that there is no ground on which we can vindicate the ways of Providence and maintain the justice of God, but by admitting a resurrection to a state of retribution. At the future judgment, says he, "rewards and punishments will be distributed to all mankind as they have conducted well or ill." †

*Theophilus.* (A.D. 181.) He was bishop of Antioch. In his work addressed to Autalychus, a learned heathen, he says: "Do you studiously read the prophetic scriptures, and you will have their safer light to enable you to shun everlasting torments." Soon afterwards he says, of the unbelieving and abominable, "to them there will be wrath and indignation, tribulation and anguish; and at length everlasting fire shall be their portion." ‡

*Irenæus.* (A.D. 180-190.) This distinguished Father was bishop of Lyons, in France, and was one of the best Christian writers of the second century. He was a Greek by birth; was probably born of Christian parents, and was in early life a disciple of the venerable Polycarp, bishop of Smyrna, by whom he was sent to preach the gospel to the Gauls. § He was privileged with an acquaintance with those who had conversed personally with the inspired Apostles and had received their doctrine from them. In the invaluable remains of this Father, we find a compendium of the Christian faith, as professed in his time, which is as follows: "The Church which is dispersed throughout the whole world, even to the ends of the earth, has received from the Apostles and their immediate disciples, the belief in one God, the Father Almighty, the Maker of the heaven, the earth, the sea, and

\* See *Anc. Hist. of Univ.*, p. 61.

† The same, p. 62.

‡ *Anc. Hist. of Univ.*, p. 63.

§ *Enc. of Rel. K. Art. Irenæus.*



all that in them is; and in one Jesus Christ, the Son of God, made flesh for our salvation; and in the Holy Ghost, who, by the prophets, revealed the dispensation and the coming of our beloved Lord Jesus Christ, his birth by a virgin, his passion, his resurrection, his ascension into heaven in the flesh, and his advent from heaven in the glory of the Father to the gathering together of all things, and the raising up of the flesh of all mankind; that in Christ Jesus our Lord, and God, and Savior, and King, according to the good pleasure of the invisible Father, every knee should bow, of things in heaven, of things on earth, and of things under the earth, and that every tongue should confess to him; \* and in all things he will execute righteous judgment; both the evil spirits and the angels who sinned and became apostates, and the impious, the unjust, the breakers of the law, and the blasphemers, among men, he will send into everlasting fire; but to the just, and holy, and those who keep his commandments, and remain in his love, whether from the beginning, or whether they have repented of their sins, he will give life, and incorruptibility and glory for ever." (*Irenæus*, lib. 1, c. 2, p. 50.) †

It will be observed that here Irenæus gives not merely his own sentiments, but those of the Church "*throughout the world, even to the ends of the earth*," and he declares that these sentiments were "*received from the Apostles and their immediate disciples*" Who should know better about this, than the talented and devoted Irenæus, instructed as he was by Polycarp, a disciple of St. John? Now if the doctrine

\* Irenæus appears to have had his eye upon Philip. 2: 10-11. The propriety of his referring this to the future judgment will be seen by its parallel found Rom. 14: 10, 11, 12. Great reliance is placed upon Philip. 2: 10-11, in connection with Isa. 45: 23-25 to prove Universalism. If Philip. 2: 10-11, refers to the future state, then Rom. 14: 10, 11, 12, does, which carries the judgment into the future state. There is no evading this. Universalists see this, and generally in their writings keep the text in Romans out of sight, while they make great use of its parallel in Philipians. We take up the Guide, and, from the professions of its author, we expect to find *light* upon Rom. 14: 10. We are directed, by his index, to p. 186, where he gives his sophistry on 2 Cor. 5: 10, but says not a word about this text. To say that the bowing and confessing spoken of, teaches the salvation of all men in the future state, is mere assumption. Such is the connection of the three texts named, that they must either all refer to the future state, or else all refer to the present world. If the former, then is the judgment in the future; if the latter, then Universalists must give up the capital they attempt to make on Isa. 45: 23-25 and Philip. 2: 10-11. The only expedient we have ever heard of, to get rid of this difficulty, is the sense given to Rom. 14: 10, 11, 12, by a Universalist minister in Gardiner, Me., a short time since, as follows: "B-cause *all* beings shall, at length, be governed by the principles of divine truth and love, so we *now* in our present matters, must conform ourselves to these heavenly teachings." This should certainly be reckoned among the theological curiosities of the 19th century.

† Butler's Ch. Hist., p. 39.

of the salvation of all men was in the Church at this time, would he have made the foregoing declaration? or would he have omitted to have named it, and that too in such language as could not be misunderstood? But on the contrary, he asserts a general resurrection and judgment, when the wicked shall be sent into everlasting fire and the righteous into life and glory for ever.

*Clemens Alexandrinus.* (A.D. 190-196.) This Father was a distinguished scholar, and was probably a believer in the final restoration of all mankind. We say *probably*, because we have seen nothing produced from his writings which we should consider positive proof that he held such a sentiment. Mr. Ballou says, (Anc. Hist. of Univ., p. 69), that "he seldom affords a direct and positive assertion to this point."

Again, in giving a sketch of his system of doctrines, he says, (Anc. Hist. of Univ., p. 76,) "the Almighty urges them (mankind) by threatenings and punishments, and allures them by promises and rewards; and if they die impenitent, or unbelieving, a similar course is pursued with them after death, until they are brought to submission. After all, faith and obedience depend both here and hereafter, on the free will of the creature; though God communicates impressions, by his Holy Spirit, to all, and by his grace assists those who strive to obey."

If Mr. Ballou has given a correct account of his views here, it would seem that Clemens believed rather in the *possibility* of the salvation of all men in a future life, than in its *certainty*. For if faith and obedience depend upon the free will of men hereafter as well as here, then it is not *certain* that they will believe and obey in the future state more than here, hence they *may* continue unsaved to all eternity. Speaking of the testimony of Clemens respecting the salvation of all men, Mr. Ballou says, (Anc. Hist. of Univ., p. 74,) "The following are his fullest and most pointed expressions. 'How is he a Savior and a Lord, unless he is the Savior and Lord of all. He is certainly the Savior of those who have believed; and of those who have not believed, he is the Lord, until by being brought to confess him, they shall receive the proper and well adapted blessing for themselves.' 'The Lord,' says he, 'is the propitiation, not only for our sins, that is, of the faithful, but also for the whole world (1 John 2: 2): therefore he indeed saves all; but converts some by

punishment, and others by gaining their free will ; so that he has the high honor, that unto Him every knee should bow, of things in heaven, on earth, and under the earth, that is, angels, men and the souls of those who died before his advent."

Again, (p. 73,) " The chastisements of God are salutary and instructive, leading to amendment, and preferring the repentance to the death of the sinner ; especially as souls in their separate state, though darkened by evil passions, have yet a clearer discernment than they had whilst in the body, because they are no longer clouded and encumbered by the flesh." " Now all the poets, as well as the Greek philosophers, took their notions of punishment from the Hebrews. Does not Plato mention the rivers of fire, and that profound abyss, which the Jews call Gehenna (hell,) together with other places of punishment, where the characters of men are reformed by suffering."

It appears that he thought the same means are employed among the dead as are among the living for their salvation. He says, (Anc. Hist. of Univ., p. 73,) " Does not the scripture inform us that the Lord preached the gospel even to those who perished in the deluge, and were confined in prison ?" Wherefore, since the Lord descended to hell for no other purpose than to preach the gospel there, he preached either to all, or only to the Jews. If to all, then all who believed there were saved, whether Jews or Gentiles."

These rather copious extracts are given from quotations furnished by Mr. Ballou, that the reader may see the complexion of Clemens' Universalism.

We think it may be lawfully doubted whether he believed in the salvation of all men in the Universalist sense ; for if he did, why does he lay so much stress on believing both in this world and the future in order to salvation ? There is one thing, however, which goes to favor the idea that he held the salvation of all men. Mr. Ballou says, (Anc. Hist. of Univ., p. 74,) he " appears to have avoided the use of such words as *everlasting*, *for ever and ever*, &c., in connection with misery." We have seen that the Fathers who preceded him, not only testify in favor of future punishment, but about all of them use the words "*everlasting*," "*eternal*," or "*for ever*," to express its duration. Now if Clemens believed in the salvation of all men, we might expect he would avoid the use of such words in this connection.

*Tertullian.* (A.D. 200-304.) He was a Carthaginian by birth, was at first a heathen, and a lawyer by profession, but afterwards became a Christian. "He possessed great abilities and learning of all kinds, which he employed vigorously in the cause of Christianity, and against heathens and heretics." \* He says: "*All men are appointed unto eternal torments or refreshments. And if any man think that the wicked are to be consumed, and not punished, let him remember that hell fire is called eternal, because designed for eternal punishment;*" and thence concludes, "*their substance will remain for ever, whose punishment doth so.*" †

*Minucius Felix,* (A.D. 210,) was a man of learning and a writer in the Western Church. He has left us an elegantly written Dialogue in defence of Christianity against Paganism. Mr. Ballou, speaking of this, says, (Anc. Hist. of Univ., p. 82,) "*The author seems to assert the strict eternity of hell torments, and to represent that his was the common opinion of Christians, on the subject.*"

§ 3. We have now brought the reader down to the commencement of the third century, and more than 100 years from the death of St. John. Mr. Ballou says, of the Christian writers prior to this period, (Anc. Hist., p. 83,) "*That there was a future state of suffering they all agreed.*" The reader will do well to bear in mind this statement. Mr. B. is correct in this.

In attending to the subject thus far, we have presented testimony from the writings of the Fathers respecting the future destiny of man, and we find that not one of them has left anything in his writings in the least resembling the doctrine of universal restoration, until Clemens Alexandrinus, who flourished about 100 years after St. John.

We shall now notice the Sibylline Oracles, which Mr. Ballou says, "*contain the earliest explicit declaration extant of a restoration from the torments of hell.*" These he dates A.D. 150, or nearly 50 years before Clemens Alexandrinus. If Mr. B.'s chronology is correct, they are of the same date with Justin Martyr's Apology, from which extracts have been given, showing that endless punishment was the belief of the Christian Church at that period. That the reader may see the character of these Oracles, we give the fol-

\* Goodrich's Ch. Hist., p. 63.

† Merritt and Fisk, p. 230.

lowing extract from the *Enc. of Rel. K., Art. Sib. Oracles*, where the writer, in speaking of them, says, they were "prophecies delivered, it is said, by certain women of antiquity, showing the fates and revolutions of kingdoms. We have a collection of them in eight books." Dr. Jortin observes, that they were composed at different times by different persons; first by Pagans, and then, perhaps, by Jews, and certainly by Christians. They abound with phrases, words, facts, and passages taken from the Septuagint, and the New Testament. "They are," says the doctor, "a remarkable specimen of astonishing impudence and miserable poetry, and seem to have been, from first to last, and without any exception, mere impostures."

But as these Oracles, notwithstanding their origin and character, may be considered historical evidence that the doctrine of a restoration from hell existed in the vision of some person or persons at that period, we will here give all Mr. Ballou has produced from them upon this point. The following statement by him, and quotation from the Oracles, are found in his *Anc. Hist. of Univ.*, p. 54. Speaking of the Oracles, Mr. B. says: "They contain the earliest explicit declaration extant of a restoration from the torments of hell. Having predicted the burning of the universe, the resurrection of the dead, the scene before the eternal judgment-seat, and the condemnation and horrible torments of the damned in the flames of hell, the writer proceeds to expatiate on the bliss and the privileges of those who are saved; and he concludes his account by saying that, after the general judgment, "the omnipotent, incorruptible God, shall confer another favor on his worshippers, when they shall ask him: he shall save mankind from the pernicious fire and immortal agonies. This will he do. For, having gathered them, safely secured from unwearied flame, and appointed them another place, he shall send them, for his people's sake, into another and eternal life, with the immortals on the Elysian plain, where flow, perpetually, the long dark waves of the deep sea of Acheron."

Be it remembered, then, that the Universalist historian has found no explicit declaration of Restorationism until A.D. 150, and that in the Sibylline Oracles; while he admits that all the Fathers, whose writings have come down to us for 110 years after the death of St. John, agree in the belief of future suffering! These are important items in Uni-

versalist history. We doubt, exceedingly doubt, the propriety of classing these Oracles with Orthodox Christian writings, as Mr. Ballou has done. The author just quoted says they were composed by *Jews and Pagans*, as well as Christians. Look at the extract Mr. Ballou has furnished, which contains the following, "*the Elysian plain, where flow perpetually the long dark waves of the deep sea of Ackeron.*" Does this describe the Christian's heaven? It is heathenism outright, as all must see. It may be remarked, too, that Mr. Ballou has misled his readers, when he says of Tertullian, (p. 80,) "*He is thought to have been the first Christian writer who expressly asserted that the torments of the damned will be of equal duration with the happiness of the blest.*"

This has misled many of the Universalist ministry, and through them the people. Looking to this author as an oracle, they boldly assert that the doctrine of endless punishment was not known in the Church until Tertullian taught it. A Mr. Fernald, who figured somewhat in Newburyport, a few years since, with his eye doubtless upon Mr. Ballou's history, makes the following bold assertion. "It can be shown, by a concurrent line of history, that Universalism has prevailed in every age from the time of the Apostles; and that the doctrine of endless torments was not known, as a Christian doctrine—mark the expression—*was not known*, so far as we have any account, until the commencement of the *third* century of the Christian church. It was then taught by Tertullian of the Latin church; and from all you can find in the history of past antiquity, he is the first Christian writer who ever asserted that the torments of the damned would be *equal* in duration with the happiness of the blest. Believer in endless misery, reflect upon this truth. Ye who denounce Universalists as innovators, as the publishers of a new doctrine, come and learn wisdom and humility. Two hundred years had passed from the establishment of Christianity, and *till* that time, if the voice of history may be credited, no Christian writer ever taught your doctrine of endless sin and wo." \* *Universalism*

\* In the Universalist's Almanac and Register, edited by A. B. Grosh, for 1844, p. 86 and 7, is the following: "The doctrine of endless misery, that heathen and inhuman dogma, which is common to both Armenians and Calvinists, was first openly asserted in the Christian Church by Tertullian, in the third century, in which he was followed by that very *most* (!) man, Cyprian. Until this time, no declaration of any such doctrine as endless misery by any professed disciple of Jesus, is known to have been made." This statement, as false as it is bold, will doubtless be received as true by most of the purchasers of the Almanac in the entire denomination. Can we place any confidence in these writers?

against *Partialism*, p. 177 and 8. This is, in more respects than one, a fair specimen of a large portion of Universalist writings, and one is at a loss to know which is the most astonishing, the apparent ignorance or boldness of the man. The latter doubtless is the legitimate offspring of the former. "Come," says he, "*and learn wisdom and humility*"!!

Justin Martyr, as we have seen, wrote his Apology fifty years, or more, before Tertullian, and says, "Every one is stepping forward into *everlasting misery or happiness*." Here all must see that the word everlasting is used in its proper sense, inasmuch as it is applied to the happiness of the righteous as well as the misery of the wicked. "Shall be consigned over to *eternal torments*, and not as Plato will have it, to the period of a thousand years only." Here is a distinction between the limited punishment of Plato and the endless punishment taught by Christians. Again, of Satan he says, "who together with all his host of angels and men like himself, shall be thrust into fire, there to be *tormented world without end, as our Christ hath foretold*." Here the belief of the Church in endless punishment is given in language not to be quibbled away.

We would now ask in view of this, who should "*come and learn wisdom and humility*?" and what shall we think of Mr. Ballou as a historian? He professes to have a knowledge of Justin's Apologies; and had he desired, like a faithful historian, that truth only should appear, why did he not present his readers with some of the unequivocal testimonies found in Justin's First Apology in favor of endless punishment, instead of bringing extracts from his Dialogue with Trypho, written some years after, to prove that Justin held the eventual annihilation of the wicked? In his First Apology he has most explicitly stated, as we have shown, that endless punishment was the belief of Christians at that time, and Mr. Ballou could not have failed of seeing it, if he had ever read that work. The truth is, Mr. B. wrote his history for Universalists and Universalism.

§ 4. Having conducted the reader down to the commencement of the third century, let us now sum up the matter, and see how the testimony of the Fathers stands in respects to modern Universalism. Some of the more prominent features of this theory, which its advocates profess to find most clearly brought out in the Scriptures, are the following.

1. No future judgment.
2. No future punishment.
3. Man's conduct here cannot possibly affect his future state, either for better or worse.
4. All shall be made holy and happy at the resurrection. These sentiments being true, they were believed and taught by Christ and his Apostles, and the churches throughout the Roman Empire were indoctrinated into them; and all must see that prominence must have been given to them by Christian teachers, inasmuch as Christianity was propagated among believers in a future judgment and endless punishment.

These peculiarities of Universalism being true, St. John must have believed them; and in such a case it would be reasonable to suppose that the contemporaries and disciples of the Apostles would believe and teach the same. Now what is the fact? Do they deny a future judgment and punishment? Where have they once said that all men will be made holy and happy by the resurrection? Where have they even intimated that man's conduct here takes no hold on eternity? In a word, do we discover the least shadow of modern Universalism in their writings? All acquainted with them must answer, No.

*Barnabas*, who lived in the time of the Apostles, says of Christ, "*after the resurrection he will judge the world.*" "The way of darkness is crooked, and full of cursing, for it is the way of *eternal death with punishment.*"

*Clemens Romanus*, a fellow laborer with St. Paul, says, "If we disobey his (Christ's) commands, nothing shall deliver us from *eternal punishment.*"

*Ignatius*, who was acquainted with St. Peter and Paul, says of some, "*They shall not inherit the kingdom of God,*" "*shall depart into unquenchable fire.*"

*Polycarp*, a disciple of St. John, talks of Christ's coming to "*judge the quick and the dead,*" of the "*eternal fire of God's judgment reserved for the wicked in the other world.*"

*Justin Martyr*, who lived at the time of *Polycarp*, and had doubtless seen St. John, testifies abundantly, as we have seen, in favor of future judgment and endless punishment.

*Hermas*, about A.D. 150, or before, taught the possibility of such an apostacy as that there could be no return, that they might *depart from God for ever.*"



*Tatian*, (A.D. 170,) taught that there will be a "resurrection and judgment at the end of the world," that some will "undergo death in immortality."

*The Epistle of the Churches of Lyons and Vienna*, (A.D. 177,) says this of one: that she, "recollecting the eternal punishment in hell, reproved her tormenters."

*Athenagoras*, (A.D. 180,) teaches that "at the day of judgment rewards and punishments will be distributed to mankind as they have done well or ill."

*Theophilus*, (A.D. 181,) advises one to study the Scriptures that he might shun eternal torments."

*Irenæus*, (A.D. 180-190,) in giving the sentiments of all Christians, and stating that they were received from the Apostles and their immediate disciples, asserts a *general resurrection and judgment*, when the wicked shall be sent into everlasting fire and the righteous into life and glory for ever."

*Clemens Alexandrinus* (A.D. 190-196,) taught a future hell, and that the same means would be used there for the salvation of men that are used here. He was probably a Restorationist.

*Tertullian* (200-204,) taught a future judgment and eternal punishment.

*Minucius Felix* (A.D. 210,) asserted the eternity of hell torments.

The reader may rest assured, that down to this period (A.D. 210,) no Christian writer is known to have asserted that there will be no future judgment, or no future punishment; that our conduct here cannot affect our future state; or that by the resurrection all are to become holy and happy. Such sentiments were not known in the early days of Christianity. Mr. Ballou, in his history, has not attempted to show that one of the above named notions are to be found in any Christian writings down to this period; but says of them, (Anc. Hist., p. 83,) "*That there was a future state of suffering they all agreed.*"

Now herein is a marvellous thing. Modern Universalism is the truth. Its peculiar doctrines were those taught by our Savior among the hills of Judea, and by his Apostles throughout the Roman empire, India and Parthia; the doctrines believed and propagated by St. John, who received his theology from the lips of the Savior; the doctrines believed by all true Christians in St. John's time; and yet those Fathers,

who lived at this time, and were educated by St. John himself, teach sentiments directly opposed to those held by Universalists of our day. They talk of *eternal fire, eternal punishment, a judgment of the world after the resurrection, eternal fire of God's judgment in the other world, &c. &c.* Now we ask, is not here a marvellous thing? Universalism, if true, must have been the doctrine of St. John and the Christians of his age, yet no trace of it is found in any shape among the apostolic Fathers, but on the contrary they have left on record sentiments directly opposed to it. Look at it. St. John and the Christians of his time were Universalists, of the modern stamp, and in only fifty years from the death of John, Justin Martyr, in giving the doctrines of Christians generally, asserts their belief in a future judgment, and in the torments of the wicked, world without end. What a revolution! Here is a change, not merely of one man, but of the Christian Church generally; a change, not from Partialism, as it is called, to Universalism, but from Universalism to Partialism!! Now such a change could not in the nature of things have taken place without controversy; and that controversy would have been spoken of, or referred to in some way by writers of that age. But we find no history of such controversy, or even an allusion to it. The reason is obvious; no such change ever took place. Primitive Christians were not Universalists, neither were Christ and his Apostles. The falsehood of that system which requires that they should be so considered, must be apparent to all men of reflection who will investigate the matter.

§ 5. It may be proper at this point to give a few thoughts upon the Gnostic sects of the second century.

Universalists, in their zeal to make it appear that their doctrines are not new, seem quite anxious to claim affinity with the Gnostics. In the Trumpet, vol. 12, No. 620, the question is proposed, whether there were any Christians in the first ages who held the doctrine "*which denies all future misery, and places all into heaven, immediately on the commencement of a future state*?" To this Mr. Whittemore replies, "that in the earliest ages of the Church, among the most immediate successors of the Apostles, there were persons of that faith. We refer to those classes of Christians denominated Gnostics, particularly the followers of Basilides, Carpocrates and Valentine." To give force to his assertion

he refers to Mr. Ballou's History as follows: "*Mr. Ballou, in his elaborate work on the ancient history of Universalism, declares that these sects were reproached, among other things, for rejecting the doctrine of a future judgment.*" The passage referred to is found on p. 49 of Mr. Ballou's history, where, in speaking of the opponents of the Gnostics, he says, "*What chiefly excited their resentment and animadversions, was, the distinction between Deity and the Maker of the world, the fables of the Eons, the views of our Savior's person, the rejection of the Old Testament, and a denial of the resurrection, and of a future judgment.*" \* So they not only denied a future judgment, but the resurrection. Now if their denial of a future judgment is proof that they believed all will enter heaven immediately on the commencement of a future state, what, we ask, is proved by their denial of the resurrection? It is well understood that Universalists of our day contend most positively that the resurrection is the great event by which all men are to be made holy and happy; yet those whom Mr. Whittemore would claim as his ancient brethren in the faith, not only reject the Old Testament and deny a future judgment, but *deny the resurrection!* So says Mr. Ballou.

The reader will observe that Mr. Whittemore answers the question in the affirmative, without expressing any doubt, or even a possibility, that he may be mistaken; but let us hear Mr. Ballou. Speaking of the same sects, he says, (Anc. Hist., p. 42.) "Some of the Gnostics, perhaps some of the earliest, believed in the endless exclusion of a part of mankind from the abodes of celestial light. But among those who arose in Egypt there were many, particularly the Basilidians, the Carpocratians, and the Valentinians, who are supposed to have held an eventual restoration, or rather transmigration, of all human souls to a heaven of purity and bliss. But this tenet they appear to have involved in other

\* Mr. B. has not told us from what author he obtained this. He informs his readers, p. 39, that "no part of ecclesiastical history is involved in more uncertainty than that of the Gnostic heretics of the first and second century. Their own writings, except a few unconnected fragments, are wholly lost." That the reader of church history may see a specimen of the crafty writings of these men, we here give an extract from Historical Sketches of Universalism in the Trumpet, May 28, 1831, by the editor. He says: "Of the two hypotheses, viz. final universal restoration, and the doctrine of no future punishment, the latter will be found to have been defended by the immediate successors of the Apostles, the Gnostic christians;—while the first explicit assertion known of the former as distinguished from the latter, occurs in the Sibylline Oracles, supposed to have been composed in the latter part of the second century." The truth of these statements the reader will judge by the facts furnished in this Examination.

notions wild and chimerical enough to warrant the suspicion of lunacy, were it not for the antiquity, prevalence, and reputation of that whimsical philosophy from which they were derived." It will be seen that Mr. Ballou writes with caution, "*perhaps* some of the earliest," &c., "many who are *supposed* to have held an *eventual restoration*, or rather *transmigration*," &c.

The truth is, no one is well prepared to assert what the Gnostics believed upon this point, as none of their writings are extant, except a few unconnected fragments. But the probability is, from what is derived from the writings of others of that age, that some of them, among other wild notions, may have believed in the ultimate purification of all souls, by transmigration or otherwise.

It is also true that, from the best information we have of them, they not only denied almost every essential of Christianity, but held the most absurd, licentious and whimsical notions that ever entered into the minds of any people. If but a small part of what is said of them by ancient writers is true, they are no more entitled to the Christian name than Mahomedans, or the Mormons of our day. It is worthy of remark too, that they have never been considered Christian denominations by sober Christians in any age of the Church; it is well known, that Clemens and Origen, who are both claimed as Universalists, employed their pens against them. If Universalists believe that the Gnostics held their faith, doubtless they are welcome to all the weight it gives in support of their doctrine; for none others, it is thought, will claim to bear their likeness. We think, however, that Mr. Whittemore would find it difficult to prove from ancient writings, that the Gnostics, of this period, or any others who professed to have any thing of Christianity in their system, held that all men entered heaven "*immediately on the commencement of a future state.*" Mr. Ballou has not attempted it.\*

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\* The following is from the *Enc. of Rel. K., Art. Gnostics*. The writer says of the Gnostics of the second century, "They divided all nature into three kinds of beings, viz.: *Aplic*, or material; *psychic*, or animal; and *pneumatic*, or spiritual. On the like principle they also distinguish three sorts of men; *material*, *animal*, and *spiritual*. The first, who were material, and incapable of knowledge, inevitably perished, both soul and body; the third, such as the Gnostics themselves pretended to be, were all certainly saved; the *psychic*, or animal, who were middle between the other two, were capable of either being saved or damned, according to their good or evil actions.

## CHAPTER IV.

### EXAMINATION OF THE HISTORY OF UNIVERSALISM FROM THE COMMENCEMENT OF THE THIRD TO THE FIFTEENTH CENTURY.

§ 1. WE come now to *Origen*, (A.D. 230.) He was a presbyter, and lecturer at Alexandria. His industry and erudition justly entitle him to a most distinguished place among Christian writers of the third century. His character, though exalted and amiable, was not without some dark shades. "Charmed with the subtleties of the Platonic philosophy, he blended it with Christianity; and maintained that the Scriptures were not to be literally but allegorically explained." \* Specimens from Origen may be seen in Clarke's Com. on Exod. 1 : *in fine*; Num. 12 : 14; Judges 6 : *in fine*.

The celebrity of Origen extended this mode of explanation till it became almost general, and was no doubt the means of introducing and perpetuating many of the errors with which the Church was flooded in the succeeding centuries; for with such a license, what might not be taught or proved from the Bible? Origen taught the doctrine of restoration from hell. He says, "The end and consummation of the world will take place when all shall be subjected to punishment proportioned to their several sins; and how long each one shall suffer, in order to receive his deserts, God only knows. But we suppose that the goodness of God through Christ, will certainly restore all creatures into one final state." † Again: "In the resurrection mankind will come forth with bodies, not of gross earthly matter, but of an

\* Ruter's Ch. Hist., p. 64.

† Anc. Hist. of Univ., p. 86.

aerial substance; and then the whole human race, both good and bad, will be subjected to a fiery ordeal in the general conflagration, with different degrees of pain, according to their moral purity or corruption. The righteous will quickly pass through this trial into the enjoyment of heaven; but the wicked will then be condemned to the punishments of hell, which consist both of inflicted pain, and of the remorse of conscience.\*

It may gratify the reader to see some of the principal texts adduced by Origen in favor of Restoration. They are furnished by Mr. Ballou, (*Anc. Hist.*, p. 115,) and are found as follows: Ps. 31:19; 79:30-35; 110:1, 2; Isa. 4:4; 12:12; 24:21, 22; 47:14; Ezek. 16:53-55; Hos. 14:3, 4; Mic. 7:8, 9; Mal. 3:2, 3. By turning to these texts it will be seen, that no mode of interpretation but that adopted by Origen, could possibly have rendered them subservient in the least to the idea of a restoration of all mankind from hell.†

We have seen, from our investigations, that prior to this period, at the close of the year 200, or about 100 years after the death of the last apostle, Clemens Alexandrinus taught Restorationism, though somewhat obscurely. The question now may be properly asked, How came Clemens and Origen by this doctrine? The following will show:

"Towards the conclusion of the second century, Alexandria in Egypt, where the Christians had a school of much celebrity, gave birth to a new system of philosophy, which spread rapidly throughout the greater part of the Roman Empire. The votaries of this new philosophy called themselves Platonics. They did not, however, adhere to all the tenets of Plato, but selected from all the different schemes of philosophy what they deemed to be the truth, and thus formed their system. Hence they received the name of *Eclectics*, that is, *Selecters*. The reason why they distin-

\* *Anc. Hist. of Univ.*, p. 96.

† Although we have admitted, in this Essay, with others, that Origen held Universal Restoration, yet we think, from what we have been able to gather from his opinions, that it may be lawfully doubted, if by it is meant the perpetual salvation of all mankind together from all suffering. He believed in the perpetual freedom of the human will, and Huet, Du Pin and others, represent him "to have held a perpetual change of character and condition among all classes of rational creatures; so that not only the damned will, in time, ascend to happiness, but also the blest may, at length, fall into sin and misery; and joy as well as suffering come to an end." Now if these were his sentiments, he no more believed in universal salvation in the modern sense, than he did in universal damnation; and much less did he ever dream of the salvation of all men by the resurrection.—See *Anc. Hist. of Univ.*, p. 96, *Notes*.

guished themselves by the name of Platonics, was, that they thought the sentiments of Plato concerning that most noble part of philosophy, which has the Deity and things invisible for its objects, much more rational and sublime than those of other philosophers." \* This scheme of philosophy received the particular approbation of Clemens Alexandrinus.†

This philosophical system underwent some changes, and was brought to perfection by *Ammonius Saccus*, who lived about this time, and who blended Christianity with his philosophy, and founded the sect of the *Ammonians*, or New Platonics, of the second century.‡

It is not necessary for my purpose, to show in what respects the Ammonian differed from the Eclectic philosophy. It is sufficient to remark, that they both adopted the doctrines of Plato respecting the Deity and the human soul; and Plato, it is well known, taught that the soul was originally a portion of the Divine Being, and that all souls will finally be restored to God and happiness. "This new system of philosophy was imprudently adopted by Origen, and many other Christians, and was extremely prejudicial to the cause of the Gospel, and the beautiful simplicity of its celestial doctrines." §

That the doctrines of Christ had at this time begun to be corrupted by an alliance with Gentile philosophy, seems to be admitted by Mr. Ballou, in his "Ancient History of Universalism." He says of the latter part of the second century, "The Greek philosophy which had begun to mingle with the doctrines of Christ, was rapidly modifying religion to its own perverse genius."

Here, then, we learn whence Clemens Alexandrinus and Origen came by their doctrine of the Restoration. They derived it not from Christ, nor from his Apostles, but, *confessedly* from the philosophy of Plato." ||

From the manner in which Universalists treat the subject, we might conclude that a large proportion of the leading men in the Church, in the third century, embraced and advocated Origen's sentiments. The author of the Guide to Universalism says, (p. 8,) "Immediately after Origen's day,

\* Mosheim's Eccl. Hist., cent. 2, pt. 2, sec. 4.

† Mosheim's Eccl. Hist., cent. 2, pt. 2, sec. 6.

‡ See Mosheim on the Eclectic and Ammonian Philosophy.

§ Mosheim's Eccl. Hist., cent. 2, pt. 2, sec. 12.

|| Royce on Univ., pp. 54-57.

we perceive that many of the Fathers maintain the doctrine of Universalism." By this he means Restorationism; for it is not pretended that Universalism, in its present form, was even thought of by the Fathers. Now what is the truth in the case according to their own historian? Why, for more than *one hundred and ten years* from the death of Origen, there is not a single statement to be found in any writer that universal Restoration was his belief. Mr. Ballou names six persons, some of them prominent men in the Church, who were contemporary with Origen, viz.: Alexander bishop of Jerusalem, Theoctistus, Heraclius, Ambrosius, Fermilian, Gregory Thaumaturgus and Athendorus. These he thinks, from their familiarity with Origen and veneration for his opinions, were believers in his doctrine of Restoration. This is the only evidence he furnishes, save in the case of Gregory, he finds an ancient author which, if he "*mistakes him not*," intimates that he was well known to have held the doctrine of Restoration: p. 131.

Of the Western or Latin Churches, Mr. Ballou says: "We perceive no certain traces of Universalism among them at this period;" (p. 132,) that is, at the time of Origen and his contemporaries. But on the other hand, the celebrated Cyprian, bishop of Carthage, from about A.D. 249 to 258, most explicitly taught endless punishment; and Mr. Ballou says of him, "his views of the future state may be regarded as, in some degree, a specimen of those that prevailed in the West:" (p. 134.) In about 50 years from Cyprian, Lactantius, (A.D. 306,) the most eloquent Christian writer of his age, asserted the doctrine of endless punishment. (*Anc. Hist. of Univ.*, p. 152.) In about 50 years from Lactantius, Athanasius, (A.D. 347 to 370,) the celebrated leader in the Arian controversy, and one of the most thorough theologians of his time, asserted that there is no deliverance for those who, "on account of their sins, are confined in hell." (*Anc. Hist. of Univ.*, p. 166.)

Here, then, are three of the leading spirits of that age, viz.: Cyprian, Lactantius and Athanasius, who believed and taught the doctrine of endless punishment. These were noted and laborious men, and exerted a very extensive influence in the Christian Church, as all acquainted with Ecclesiastical history know well. They flourished at periods, about 50 years distant from each other, extending forward 100 years or more from the time of Origen; during which



time Mr. Ballou has not been able to produce a *single* sentence from any writer asserting the doctrine of universal Restoration. These facts are sufficient to show us that the doctrine of universal Restoration did not extensively prevail during the third and fourth centuries, but that the doctrine of endless punishment was very generally received. That we have no particular account that Restorationism met with opposition at this age, has been adduced in evidence that it extensively prevailed. But we have already stated a better reason than this why it was not opposed, which is this, *that after Origen, this doctrine was not advocated, so far as we have any account in history, for more than one hundred years.* Church history abundantly shows, that as soon as Origen's Restoration doctrine was agitated by men of talent, it was opposed and condemned. We have chosen to follow Mr. Ballou mainly in this matter, as he appears to have done all he could to make the Christian writers of this age speak in favor of Restoration, but has utterly failed for want of evidence, as may be seen by consulting his *Ancient History*, p. 120 to 170.

Observe, we do not say that none, after Origen, for more than 100 years, received the doctrine of Restoration; for the probability is in favor of the idea that some may have adopted it; but we do conclude that, if embraced, it was not zealously propagated, inasmuch as there is a total absence of any explicit declaration in its favor by any writer of that age; whereas, during this time, the doctrine of endless punishment, as before stated, was clearly taught by some of the most distinguished Fathers in the Church.

That Origen was admired by some of his contemporaries, and those who immediately succeeded him, is doubtless true; and that a part of his notions were adopted by some during this period, we readily learn from history; but we are not to come to the conclusion that all the admirers of Origen were Restorationists. The following is a testimony from Mr. Ballou upon this point. Speaking of some who were warmly attached to him, he says, (*Anc. Hist.*, p. 121): "But to reckon all these, simply on this account, as Universalists, would certainly be extravagant. Many of his advocates probably regarded him only for his astonishing genius, his universal erudition, his illustrious virtue, or the services he had rendered the Church; some perhaps considered him merely as a persecuted man, and overlooking his harmless peculiar-

kies, felt it their duty to defend him against injustice." We see then, according to Mr. Ballou, that men of that age might admire and even defend Origen, who did not believe in his notion of the salvation of all men.

Origen died A. D. 253; and the writings of Titus, bishop of Bostra, (A. D. 364,) are the first, after Origen, which Mr. Ballou has produced as teaching that the sufferings of hell are remedial, or designed to reform. (*Anc. Hist.*, p. 169.) The extracts furnished by Mr. Ballou from his writings, render it quite probable that he was a Restorationist, though at least one writer (*Ceilleir*) has doubted it. (*Note in Anc. Hist.* p. 170.)

Shortly after, or about the time of Titus, (A. D. 370,) flourished *Gregory Nyssen*, who closely followed Origen in allegorizing the Scriptures. Unless we except Titus just named, it is in Gregory's writings that we find the doctrine of Restitution first taught, after Origen's time. He taught a purgatorial hell, and that all men would eventually be saved. This however is doubted by a more modern writer; \* yet we think it sufficiently clear that this was his belief. Now whether we consider the doctrine of Restoration as first found, after Origen, in the writings of Titus, bishop of Bostra, or in those of Gregory Nyssen, it matters not, since one thing is clear, viz., that it is more than *one hundred and ten years* after Origen's death before a sentence is found by Mr. Ballou asserting the salvation of all men. All that he has produced, before this, is mere conjecture that some of the contemporaries of Origen were Restorationists, and that one ancient writer "*intimates*," if he "*mistakes him not*, that Gregory Thaumaturgus was well known to have held with his master, the doctrine of universal Restoration." Gregory Thaumaturgus was contemporary with Origen, and died about A. D. 265, or twelve years after Origen. And while Mr. Ballou fails, during this period of more than one hundred and ten years, to find a single assertion, that all men will be saved, he also fails to produce any declaration against the doctrine of endless punishment, or any thing which amounts to opposition to it, excepting the case of Arnobus, of Sacca. (A. D. 306.) He taught the annihilation of the wicked, which makes as much against Universalism, as it does

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\* Germainus, bishop of Constantinople, A. D. 730.—*Anc. Hist. of Univ.*, *Note*, p. 167.

against opposite views; for if men are annihilated, then are they not saved.

The facts in the case are here given with Mr. Ballou's history before us, and the reader may rely upon what we state, viz, *that universal Restoration, according to Mr. Ballou, is not found taught, after Origen, in any Christian writings, for more than 110 years after his death; while, during this same period, as admitted by Mr. Ballou himself, the doctrine of endless punishment was taught most explicitly, and has come down to us in the writings of some of the brightest ornaments of the Church, such as Cyprian, Lactantius, &c.* Now mark the deceptive course of the author of the "Guide to Universalism," who is well acquainted with this whole history. He says, (p. 8): "*Immediately after Origen's day, we perceive that many of the fathers maintained the doctrine of Universalism.*"\* The class of writers to which Mr. Whittemore belongs, possess a great adroitness in the management of language when Universalism is to be maintained. They can shorten down an *everlasting* to a very few days or hours, as it will best serve their purpose, or they can stretch out an *immediately* to more than one hundred years. Wonderful men! But we ask, what confidence can be placed in their assertions?

§ 2. At this period (A.D. 370 to 376) we find a sect denominated *Origenists*. Their principal seat was in Egypt, where it appears they constituted the smaller part of five or six thousand recluses. Although they bore this name, yet we are not to conclude from this that they embraced Origen's sentiments in full. How large a proportion of them were Restorationists, we have no means of knowing. Mr. Ballou says of them, (p. 176): "At a period a few years later, we shall find some, though perhaps not all, of them to

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\* The author of the Guide, as if he saw the reader might detect the falsity of this statement, has thrown Marcellus, bishop of Ancyra, between Origen and Titus of Bostra, and says he "appears to have been a Universalist." He has given us no authority for this statement, neither has he told us how long after Origen he lived. It seems that Mr. Ballou knew nothing of Marcellus as a Universalist; for he has not named him in his history. We look into Murdock's Mosheim, and find an account of him, but in it nothing that would make it appear that he was a Universalist. We learn here that he died A.D. 370, that is, 117 years after Origen died. So it seems he flourished more than one hundred years after Origen did. Now, if he was a Universalist, as Mr. Whittemore will have it, we think that a hundred years or more is a rather long "immediately after Origen"! In making this assertion, and then naming Marcellus without date, between Origen and Titus bishop of Bostra, a species of cunning is discovered which seems to be very necessary in the propagation of Universalism.

have been Universalists." Again he says, (p. 202): "Were it allowable to indulge conjecture on mere appearances, we might conclude that nearly all the leading Origenists of this period (A.D. 390) were believers in Universalism." It will be seen that Mr. Ballou writes in a guarded manner, and does not attempt to bring proof, nor does he assert that all the Origenists were Universalists, but thinks that, if it were allowable to indulge *conjecture* on *mere appearances*, we might conclude, not that all the Origenists were Universalists, but that *nearly all the leading ones* were. But Mr. Whittemore, (*Guide*, p. 9,) with his characteristic boldness in these matters, says, "Next come the Origenists, a sect who were distinguished by that appellation. They were the warm admirers of Origen, and doubtless believed in the final happiness of all men." Now we say that there is no evidence that the doctrine of Restoration was a peculiarity of this sect. What Mr. Ballou has said (as quoted p. 50) of some who were admirers of Origen, before the sect of Origenists arose, is equally true respecting the Origenists, for it is clear from history that those who bore the name of Origenists did not always embrace all of Origen's views. Mosheim says of this sect, "it is proper to remark, that those who are denominated *Origenists* in the writings of this age, were not all of one character. For this ambiguous term sometimes denotes merely a person who was friendly to *Origen*, one who looked upon his books as corrupted, and did not defend the errors of which he was accused; but at other times it designates persons who admitted that Origen taught all that he was charged with teaching, and who resolutely defended his opinions." \* The probability is that some of the Origenists held Origen's notion of restoration, but that the whole sect did, cannot be admitted for a moment.

About A.D. 370 flourished *Basil*, bishop of Cesarea. Speaking of a portion of his writings, the author of the *Anc. Hist. of Univ.* says, (p. 172): "From this solitary passage we can only suspect that our author was, at times, inclined to Universalism."

But a few years from this *Epiphanius* and *Jerome* declared against Origen's Restoration, although the latter is claimed as having been favorable to the doctrine in earlier life. This, however, *Jerome* denies.†

\* *Murdoch's Mosheim*, vol. I. p. 276.

† *Anc. Hist. of Univ.*, p. 285.

*Gregory Nazianzen*, A.D. 370, it seems asserted that in *helf* there can be no confession nor reformation, yet from other portions of his writings Mr. Ballou thinks he hesitated between restoration and endless misery.—*Anc. Hist.*, p. 179.

§ 3. We shall now commence with page 193 of the *Ancient History of Universalism*, and trace it to the end ; which embraces the period from A.D. 390 to A.D. 1500, being 1110 years. In doing this we shall present the reader with a brief notice of those whom Mr. Ballou claims as Universalists, and such as he conjectures were believers in the salvation of all men ; the extent to which this doctrine was received, &c.

*Didymus of Alexandria*, (A.D. 392,) is claimed : p. 193. He was probably a Restorationist.

*Evagrius Ponticus*. (A.D. 390.) He too is claimed as a Restorationist, which was probably the case : p. 201.

*John, bishop of Jerusalem*. (A.D. 390.) Mr. B. thinks that history affords some evidence that he was a Universalist : p. 203. From all that Mr. B. has produced, we think it very doubtful. The fact that he was an Origenist is not conclusive.

In A.D. 399, Origen's doctrine and books were formally condemned by an assembled Council at Alexandria.\*

*Manicheans*. These were a kind of Gnostics, the followers of Manes, a Persian, who flourished about A.D. 265. He was educated among the Magi, and, on his embracing Christianity, he attempted a coalition of their doctrines with the Christian system. It is somewhat difficult to ascertain what were their views of a future state when the sect first arose. Mr. Ballou says of them, at this period, (p. 145) : "Some of the Manicheans, perhaps, held the restoration of all souls." Again, speaking of their belief, some more than 100 years after their rise as a sect, he says, (p. 207) : "At present, however, it seems to have become the general belief, at least of those in Africa, that many human souls would prove utterly irreclaimable, and be therefore stationed for ever as a guard, upon the frontiers of the world of darkness." Whatever they may have held upon this point, we have no desire to claim affinity with them any more than with the more ancient Gnostics. This sect became very numerous, but were not recognized as a Christian people by

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\* *Murdoch's Mosheim*, vol. 2, p. 276.

sober Christians of those times, but were considered fierce and dangerous enemies to the truth." \*

Two men named *Avitus*, (A.D. 410-415,) taught some of Origen's notions, in a province of Spain; and among them his doctrine of Restoration. To what extent they were received we are not informed, but sufficient however to call forth St. Augustine to refute them : p. 250.

*Theodorus*, Bishop of *Mopsuestia*, (A.D. 420-429,) is claimed as a Universalist. From an ancient author produced by Mr. B., we think it pretty clear that he was a Restorationist : p. 265.

Mr. Ballou thinks that (from A.D. 430-450,) the doctrine prevailed to considerable extent among the monks from Celicia, down the Mediterranean coast to the Holy Land, especially around Cesarea and Palestine; but, he adds, "the glimpse we obtain of the fact is casual and imperfect, and soon obstructed by surrounding darkness : " p. 266. It may be that Restorationism did so prevail, but we think it lacks proof. Again he says : "But for the remainder of the present century (from A.D. 450 to 500,) we seek in vain for any trace of the doctrine. It had grown unpopular." "Even the familiar name of Origenism almost wholly disappears during this period : " p. 267.

Near the commencement of the sixth century, (A.D. 514,) Origenism made its appearance among the Palestine monks, through the agency of two Origenists, *Nonnus* and *Leonitus*, who were admitted among them through ignorance. Mr. Ballou says of them : "Their distinguishing tenet appears to have been the pre-existence of human souls; but to this, it seems, we must add that of Universal Restoration." In a note upon this he says : "That Nonnus and Leonitus were Universalists is not absolutely certain, though very probable : " p. 281.

We see by this that all Origenists were not Restorationists, a fact we have before stated in this examination. Not far from A.D. 532, *Domitian*, an Abbot and an Origenist, according to Mr. Ballou, avowed himself a Universalist : p. 283.

Between this period and A.D. 553, Origenism spread somewhat extensively through Palestine, producing great agitation and bloodshed. How many of these Origenists

\* See Mardock's *Mouheim*, &c.

were Restorationists cannot well be determined, but we think it reasonable to suppose that quite a portion of them were of this belief. This sentiment, together with others taught by Origen, was again condemned by the 5th Council, composed of 165 bishops, held at Constantinople A.D. 553.\*

The next that we find of Restorationism is from *Germanus*, bishop of Constantinople, (A.D. 713-730,) more than 170 years after the 5th Council, p. 300-303. He wrote to confute the heretical doctrine that "the demons shall be restored to their pristine state; and that those who die in their sins, shall, after certain punishments, be gathered into the number of the blest." He also entered into a vindication of Gregory Nyssen from the charge of Restorationism. That the doctrine of Restoration was revived, or held by some, at this period, is probable from the fact that Germanus wrote against it.

Perhaps it should be remarked that we have an account of two Councils repeating the anathema of the 5th Council against Origen and his followers, between the above-named periods, viz.: the first Lateran Council at Rome, A.D. 649, and the 6th Council at Constantinople, A.D. 680. But we have no account that in this they had particular respect to Restorationism.

The next mentioned is *Clement*, a native of Ireland. (A.D. 744.) The theatre of his operations appears to have been in France and Germany. Mr. B. has not given a quotation upon this point from the author he refers to, but has given his own version. He says of him, (p. 304): "He taught that Christ, when he descended into hell, restored all the damned, even infidels and idolaters." From this it seems that he held a restoration of those who were in hell, when Christ descended there, but this does not prove that he held *Universal* Restoration. This may, however, have been his belief.

Of the *Paulicians*, who arose probably in the sixth century, Mr. Ballou says, (p. 308,) that among them "we may discover some vague elements of Universalism, confused and doubtful indeed at first, but afterwards assuming a more distinct character and coming out into more decided results." We conclude he must refer here to those sects which spread themselves to a great extent in Europe, A.D.

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\* Murdock's Mosheim, vol. 1, p. 400, Note.

1150, or about 600 years after the rise of the Paulicians, as he gives no further account of Universalism "*assuming a more distinct character and coming out into more decided results*" among them till this period.

The sects which spread in Europe at the period above stated, and are supposed to have descended from the Paulicians, were in "France called Weavers, Poor Men of Lyons, Waldenses, and Albigenses; in Flanders, Piphles; and in Germany, Cathari." \* Mr. B. says of them, p. 312: "It is probable that many of them held, in some form, the doctrine of the salvation of all souls; for of this they are accused by the Catholic writers, who also assert that they denied a future judgment and future punishment." Now it is well known that the Catholics were the bitter and unrelenting enemies of these sects, and, as such, charged them, from time to time, with almost every absurdity which would bring odium upon them. They probably thought there could be no greater absurdity than, for those who professed Christianity, to deny future judgment and punishment; therefore they charged these obnoxious sects with denying these doctrines. Before we can believe it, we want more evidence that these sects discarded these doctrines, than the simple fact that their enemies the Catholics charged them with it. The reader will bear in mind that this is the *first* instance produced by the author from the time of St. John, a space of more than *one thousand* years, in which any people are even charged with denying a future judgment and punishment.†

In A.D. 1190, the author says, (p. 313): "We find a solitary trace of Universalism, at this time, among the monks in France." One *Rainold*, abbot of a monastery, was accused, in a Council, of holding, among other things, "that all men will eventually be saved, as Origen has taught." Mr. B. says: "What was the result of the complaint I know not."

*Amalaric*, of Paris, (A.D. 1200-1210,) Mr. B. says of him, (p. 313): "It is impossible to determine whether we ought to rank him among the Universalists." He, among other things, was charged by the Catholics with holding Rea-

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\* Turner's Hist. of England as quoted by Mr. Ballou, p. 312.

† The Gnostics (p. 73,) are not an exception to this remark, as they are not charged with denying future punishment, but the resurrection and judgment. They held to future judgment by transmigration.



toration, denying the resurrection of the body, also of denying heaven and hell. Of the list of charges in which the above are found, Mr. B. says: "As the account is given by his enemies, we must make all allowance in his favor:" p. 315.

Walter Lollard began to spread his sentiments about A.D. 1315. This gave rise to the sect of *Lollards* in Germany.\* They too were charged by the Catholics with believing "that the damned in hell and the evil angels, should one day be saved:" p. 317. These people were at one time quite numerous, and not being very ancient, we might suppose that if they were Restorationists, there would be more evidence of it than merely a charge of this description from their enemies. We have examined no less than five church histories, besides dictionaries where an account is given of them by different authors, but find nothing to favor the idea that they were of this belief, save what Mr. B. has here given. This he quotes from Du Pin. All acquainted with the false charges brought by the Catholics from time to time against those who have dared to oppose their abominations, will place but little confidence in this testimony.

The next produced is an account from Du Pin's *Eccl. Hist.* of a council in England convened by Archbishop Langham, of Canterbury, in 1368, where judgment is given against thirty propositions which were taught in his province, and among them the following: "All the damned, even demons, may be restored and become happy:" p. 318.

In the year 1411, there was discovered in Netherlands, and especially at Brussels, a sect entitled "*Men of Understanding*;" and while they held some truth they appear to have been wild and visionary enough upon some points to deprive them of their right to such a name. They seem to have derived the most of their theology from the Mystics, and maintained, with other singular notions, that no future resurrection was to be expected; that it had already taken place in the resurrection of Christ; that the inward man is not defiled by the outward actions, whatever they were; that hell itself will have an end, and that all, both men and devils, will return to God and attain to eternal happiness: p. 318. How numerous this sect became, so far as we have seen, history does not

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\* This origin of the Lollards is denied in Murdock's *Mosheim*, vol. 2, p. 333.

inform us. It appears to have been soon broken up by Peter de Allico, bishop of Cambray.\*

*John Picus*, (A.D. 1486,) when he was only twenty-one years old, published in Rome nine hundred propositions upon various subjects, and engaged to maintain them in public disputation. The following are all Mr. B. has given, relative to our subject: "Infinite pain is not due even to mortal sin; because sin is finite, and therefore merits but finite punishment." "There is more reason to believe that Origen was saved, than that he was damned:" p. 320. It would seem that the young man was somewhat favorable to Origen and his Restoration notions, unless he threw out these propositions merely for debate, which might have been the case.

*Peter D' Aranda*, (A.D. 1498,) a Spanish prelate, was condemned to imprisonment, being convicted, it is said, of Judaism. He is said to have taught, among other things opposed to the Catholics, "that there was neither purgatory nor hell, but only paradise:" p. 321. This short sentence is all Mr. B. has produced which relates to our subject. We are not informed whether these are his own words, or the words of his enemies, charging him with holding such sentiments. If the latter, it may be wholly false. But admitting he used the language, he does not assert the salvation of all men; but that there is neither purgatory or hell, &c. He may have believed in the annihilation of the wicked, or he may have believed in future punishment, and was only combatting popish notions of purgatory. He could not have been a man of much standing in the church, as he is not named in any of the Church Histories before us. Mr. Ballou quotes from Priestly.

We have now followed the Anc. Hist. of Universalism to its close, which brings us down to A.D. 1500, and believe we have presented all the traces of Universalism which the author, with all his research, partialities, and, we may say, wrong prejudices, has been able to produce. In addition to those who flourished in the second century, we have spoken of a few of the eminent Fathers, who were believers and teachers of endless punishment, and who lived between the time of Origen and A.D. 390; but since this period we have confined ourselves to such as are claimed, or conjectured to be believers in the salvation of all men, and of

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\* See Mardock's Mosheim, vol. 2, p. 468.

course have said nothing particularly of the many eminent men, teachers of the opposite doctrine during this time — such as Jerome, Augustine, Chrysostom, Bede, Wickliffe, Huss, and a host of others named in Ecclesiastical history, all through this long period of 1110 years. One is surprised, after hearing so much from modern Universalists about the prevalence of their doctrine in the world, both before and after Origen, to find so little foundation for their sweeping assertions; to see the long periods in which, according to their own historian, no *trace* even of Restorationism can be found; to see so few prominent men of this period whom they can, with a shadow of propriety, claim as teachers of Restorationism. That Mr. Ballou has pressed every one into his service he possibly could, may be seen all through his book.

## CHAPTER V.

### EXAMINATION OF THE HISTORY OF UNIVERSALISM FROM THE TIME OF THE REFORMATION BY LUTHER TO THE PRESENT CENTURY.

§ 1. We next have to do with the volume entitled, "*The Modern History of Universalism*," by Thomas Whittemore. He takes up the subject where Mr. Ballou has left it, and brings it down to A.D. 1830.

That there have been, more or less, advocates of Universal Restoration, from the time of Luther to the present, is well known to the readers of Ecclesiastical history. The Socinians of Europe have very generally held it; and, in the history before us, the Anabaptists of the 16th century are claimed, at least some of them, as believers in the salvation of all men: p. 13. That some of them so believed, appears from the fact, that the sentiment was condemned in the 17th article of the Augsburg Confession, as given by Dr. Murdock, which reads as follows: "It rejects the Anabaptist notion of a final restoration of devils and the damned."\* It was this people that produced such agitation in Switzerland, Holland, and especially Germany, by their wild and licentious sentiments, and fanatical conduct, and were such a source of affliction to Luther and his coadjutors.

The author of the *Modern History*, like the author of the *Ancient History*, appears to be very anxious to press men into his service. It is not our design to occupy space in giving the names of all those Mr. Whittemore claims as Universalists, from the Reformation by Luther down to the present century, but to give a few specimens of the hypocritical

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\* Murdock's *Monab*!

character of some of them, if the *Mod. Hist. of Universalism* may be relied upon. We shall also present specimens of the author's labor, in lugging into his book great names upon very slight evidence, (or perhaps none at all,) that they were Universalists; and then examine the work in reference to the peculiar sentiments of modern Universalists.

§ 2. "*Tillotson*, Archbishop of Canterbury, has long been classed among those who have rejected the doctrine of endless punishment. The singular and covert manner, however, in which he has undermined and refuted the cruel sentiment, has led some to think, that so far from having been an opposer, he was its zealous advocate; for the reader is to learn, that it is in a sermon in which he was *professedly* favoring that tenet, we find the evidence that he did not believe it:" p. 86. Now we ask, if this is a correct representation given by Mr. Whittemore, what is there to shield Tillotson from the charge of downright deception and hypocrisy?—A bishop in the Episcopal Church, professing to preach a sermon to establish a doctrine, but whose real design is to destroy it!!

*Dr. Paley*. Our author says of him, (p. 202): "There cannot be a question but that Paley, through his life, viewed with abhorrence the doctrine of never ending misery." "It is probable, however, that his situation in the church, prevented a full and explicit disclosure of his views in regard to the final destination of the human race:" pp. 202 and 3. Is Mr. W. correct? What shall we think of Dr. Paley, who basely conceals his real sentiments, and occupies the place of an archdeacon in the church of England? It would seem that his abhorrence of the doctrine failed to make him honest.

*Dr. Charles Chauncy*, was pastor of a Congregational Church in Boston. In 1782 a pamphlet appeared in Boston in favor of Universal Restoration. Mr. Whittemore says: "Chauncy has been pronounced the author; and some have thought he published it for the purpose of ascertaining how Universalism, on his system, would be received by the public; thereby to determine whether it would be prudent to affix his name to his larger work on that subject." Again: "The result in Dr. Chauncy's mind appears to have been, that it would be inexpedient for him to publish, with his own name, his principal work on Universalism. But rather than commit it to the flames, he sent it across the Atlantic, and it appeared anonymously in London in 1784:" pp. 349 and 350.

Here is a minister writing in favor of, and cherishing a belief in Universal Restoration, yet keeping himself behind the curtain! What shall we think of him?

*Joseph Huntingdon, D.D.*, minister of a church in Coventry, Ct., was the author of a book entitled "*Calvinism Improved*," in which he advocates the doctrine of Universal Restoration. He graduated in 1762, and remained pastor of the church in Coventry until his death, in 1795. Mr. Whittemore says of his book, (p. 383): "The work before us was written in the prime of the author's life, but was not published until after his death." What shall we think of this man? Was he hypocritical? and if so, are we to charge it to his Universalism? Answer who can.

Be not surprised, gentle reader, to find the names of Drs. *Watts*, *Doddridge*, *Young* and *McKnight* in this connection, for strange things happen in the 19th century.

*Dr. Watts*. A fugitive passage is introduced from one of his sermons, quite speculative in its character, and then Mr. Whittemore will have it that "while he openly defended the doctrine in question, (endless punishment,) his mind was not free from strong doubts upon the subject:" p. 115. This put into plain English is saying, Dr. Watts was a hypocrite, *strongly* doubting, yet openly defending!! Does Universalism exert the same moral influence on its modern believers?

*Dr. Doddridge* in a similar way is made to sympathize with Restorationism. One fugitive sentence from his many writings, and a short passage from a letter addressed to him, of which he approved, is all that is produced. The sentence produced by Mr. W. is taken from one of his lectures, and reads as follows: "We cannot pretend to decide *a priori*, or previous to the event, so far as to say, that the punishment of hell must and will certainly be eternal:" p. 115. What precedes and follows this I have not the means of knowing, as I have not the lecture from which it was taken. As for the passage from the letter, any believer in endless punishment of the wicked could subscribe to the whole of it. Philip Doddridge a Universalist!! Could he speak to-day, how soon would he repel such an insinuation.

*Dr. Young* is next introduced. Well, what of him? "It is a probable conjecture, that, like Tillotson's famous sermon, some of Young's most forcible passages, in which his genius seems to riot in the description of hell, were designed by him as a covert exposure of the awfulness and unlikelihood

of his theme." So says Mr. Whittemore, p. 116. Or in other words, "*it is a probable conjecture that Dr. Edward Young was a downright hypocrite, ardently professing a belief in endless punishment, when he believed no such thing.*"

*Dr. McKnight.* Mr. Whittemore, speaking of one short passage which Universalists have selected from the voluminous writings of this great and good man, says, "he has let fall an expression in one of his works, which brings him under the imputation of having a very weak faith in the doctrine of endless misery:" p. 130. Now it is well known to his readers, that Dr. McKnight professed a belief in the doctrine of eternal punishment. Was he a hypocrite? Dr. McKnight suspected of disbelieving the doctrine of endless punishment! No more need be said.

The world knows, that if the four last named men were Universalists, they were four of the greatest deceivers that ever lived. We ask, does not this work of Mr. Whittemore look a little like an effort to propagate Universalism at the expense of the character of these good and great men? That some of the first four named were Restorationists at heart, while they concealed it from those to whom they ministered, is doubtless true. In view of this hypocrisy on the part of Universalists, as stated by Mr. Whittemore, a thought occurs, viz.: no *believer* in a future judgment and endless punishment will ever be found professing to be a Universalist all his days, or publishing anonymous books advocating the doctrine. With such a belief he would feel that such wicked reservation and deception would meet him in the judgment, and send his soul to an endless hell. Such deception upon such a subject, in connection with such a belief, cannot *possibly* exist. But we have seen that men have believed in the salvation of all men, and concealed it from the public. Yea, more, they have advocated the doctrine of endless punishment. Reader, which think you is the truth of God, that which *admits* of such deception upon this subject, or that which *absolutely* forbids it?

We have been often told by the Universalists, that large numbers, both among the ministry and membership, of other denominations, are believers in their doctrine. This is virtually saying that large numbers of the Universalists play the hypocrite!

One thought more. All are aware that their editors and

ministers seize with eagerness upon the defections in the ministry and membership of Christian Churches, give them the highest coloring possible, and publish them to the world as the fruits of Partialism, and that too, all for the good of the "dear people." Now it seems to us that if Universalists are wicked enough to stand connected with Christian Churches, and profess to believe, and engage in teaching the doctrine of endless punishment, which of course they have no faith in, that they are bad enough to commit other wicked deeds. Who can tell, then, but what those who are guilty of such wicked deeds are Universalists at heart, having taken the "livery of the church to serve the devil in?"

Think of this, reader, the next time you may chance to take up a Trumpet or a Banner; for it is quite probable you will see in it some doleful account of the wickedness of the Partialists.

§ 3. We shall now speak of another class of men named in this history, a class conjectured by the author to be Universalists upon very slight evidence—a class of what we shall call *pressed* men.

*Dr. Henry More.* "Writers of the first respectability have agreed in considering Dr. Henry More as a believer of the doctrine of Universal Restoration." So says Mr. Whittemore, p. 84. But how many, and who they are that have so *agreed*, he has not told us. Again he says of him, "More has left no *direct* testimony in favor of this sentiment, though his writings, particularly his Divine Dialogues, seem designed to lead to it:" p. 85. A *pressed* man.

*William Whiston.* This author says of him: "He affirmed with positiveness that this doctrine, (endless punishment,) was not found in the Sacred Scriptures. But he was not equally certain that all mankind will eventually enjoy endless happiness:" p. 104.

Now it is one thing to disbelieve endless punishment, and another to believe in the eternal salvation of all men. Whiston had not full faith in the latter. Was he a Universalist? Why does not Mr. Whittemore bring all the French Atheists to his aid? They hated and disbelieved the doctrine of endless punishment as much as he possibly can, but will he allow us to call them Universalists? Why then bring Whiston into his history? We do not mean to say that Whiston



was an Atheist, but that he was not a Universalist, according to this author's own showing.\*

*Sir Isaac Newton.* We are told that Whiston said, that his and Sir Isaac's "views were the same on the subject of eternal punishment:" p. 107. This is all Mr. W. has produced, save a few remarks of his upon Rev. 14: 10, 11, which any believer in endless punishment might consistently make. A pressed man truly!

*Dr. Samuel Clarke.* What evidence have we of his Universalism? Why, Whiston, according to Mr. Whittemore, "gives his testimony concerning the Dr.'s rejection of the doctrine of endless misery, from what he had discovered of his writings:" p. 107. Dr. S. Clarke was an eloquent writer, and has left behind him a Paraphrase on the four Gospels, Essays, Sermons, &c., &c., and yet all the evidence of his Universalism that can be found is, Whiston *discovered*, &c. A pressed man.

*Fenelon.* An effort is made to produce an impression that this distinguished divine was a Universalist. And how? Is there a single sentence brought from the nine volumes in quarto of his writings that he has left? No. Why then are his religious opinions questioned upon this point? Why, because he bestowed patronage on Chevalier Ramsay, a man of letters, who is claimed as a Restorationist. So says Mr. Whittemore, p. 112. If Fenelon bestowed patronage upon Ramsay, it was probably as a man of letters, irrespective of his Restorationism. Fenelon a Universalist!! To mention it is to refute it.

*Simon Episcopus.* This distinguished divine is brought into this history, but even Mr. W. cannot make up his mouth to call him a Universalist, but classes him with those "who, instead of striking out into the broad path of Universalism, have contented themselves with some melioration of the condition of the wicked, which might not in reality amount to their perfect salvation:" p. 134. The reader may ask why is Episcopus brought into this history, and four pages occupied with an account of him? We ask, why? Doubtless

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\* Such is the zeal of the advocates of Universalism for the antiquity of their doctrine, that if they can find a Christian writer of past ages, who has expressed a doubt respecting endless punishment, there can be but little question with them but he was a *bona fide* Universalist. But when a man who has given every outward demonstration of believing in their dogma by attending their ministry, and supporting it, subscribing for their papers, and berating the Partialists,—when such a man embraces religion, or upon his death-bed renounces their errors, they then at once affirm with all positiveness that "*he never was a Universalist!!*" Such is their consistency.

for EFFECT, and to fill up the book. He, like other believers in endless punishment, held to degrees of suffering among the lost, as well as degrees of bliss among the saved.

*Crellius.* This author says of him : " We may, perhaps, with but little impropriety, include among the Dutch Universalists, the learned and ingenious Samuel Crellius." " With but little impropriety," &c. Now how is this man made a Universalist ? Is it by any thing gathered from his own writings ? No ; but from the writings of one Stoschius, who says he heard him say, that he " was persuaded that all men will be finally saved by Jesus Christ, and delivered from the torments of hell : " p. 142.

*Jacob Vernes* was a minister in Geneva. Was he a Universalist ? This is not pretended. All Mr. W. has produced in respect to it, is, he taught that " the Bible seemed to afford proof both for and against the doctrine of endless punishment : " p. 149. Why is he lugged into this history ?

•*Charles Bonnet.* Of him the author says : " Although Charles Bonnet is not certainly known to have been a Universalist, yet we derive so strong a conviction from his works that he believed in the eventual salvation of all men, we cannot omit a notice of his character and sentiments : " p. 149. Universalists seem to assume that none think God possesses the attribute of goodness but themselves. In the case before us, Bonnet speaks of the benevolence of God, of his desiring not the death of the sinner, and treats the subject in a hortatory way. Now if what he has said is sufficient to raise the suspicion that he was a Universalist, then probably every divine that has ever written may be suspected of the same.

*Archbishop Newcome.* This author seems determined to make Universalists of all the great men, he possibly can by book or by crook. Well, how does he make out with Bishop Newcome ? Let us see. After stating that he differed from what is considered sound orthodoxy in this country, he says : " We cannot pronounce with confidence that he was a Universalist." What a pity ! He then gives a few fragments from Newcome's comments on Eph. 1 : 9-10 and Col. 1 : 20 ; then, as if despairing of making out his case, he says : " We confess that we do not consider this certain proof that he was a Universalist : " pp. 170-171. So he brings on the bishop, examines him, finds he will not pass muster, and carries him off again. We confess that it is difficult to be

serious while we see such miserable attempts to press great names into the service of Universalism. Other examples from the Modern History might be given, but enough have been presented to show that the author has attempted to make a strong building out of very weak materials.

§ 4. We shall now examine this work with special reference to the doctrine of *no future judgment and suffering, and the immediate happiness of all men at the commencement of the future life*, and present the reader with every trace of it furnished by the author from the commencement of the 15th, down to the 19th century. *No future suffering* is a favorite sentiment with Mr. Whittemore, and doubtless he has presented every *trace* of it he possibly could; for in advertising his history, he says: "The author has been upwards of five years in collecting the materials for this work; and he has steadily pursued this purpose without regard either to labor or expense." — *Trumpet*, July 10, 1830.

The first, which bears the appearance of no future suffering, as it stands in his book, is the belief of the *Libertines*, which is given as follows: "They held that after death men were to be united to the Deity:" p. 17. Mr. Whittemore gives this and refers to Mosheim. We turn to it and read as follows: "The common notion of a difference between good actions and bad, is false and vain; that men cannot, properly speaking, commit sin; that religion consists in the union of the rational soul or spirit, with God; that if a person attains to this, by contemplation and directing his mind upward, he may freely obey the instincts of his nature; for, whatever he may do, he will be innocent, and after death will be united to God." \*

Mr. W., referring to another author, says: "The common view of the personal existence of the devil they rejected, as they did also that of endless punishment." We learn of them, too, that these and other licentious notions "occasioned their being called *Libertines*, and the word has been used in an ill sense ever since." † They took their rise in Flanders in the 14th century, and were probably Restorationists.

*Georgians*. These were the followers of one David George, an Anabaptist, a native of Delft, who lived in the

\* We quote from Murdock's Mosheim.

† Enc. of Rel. K., Art. *Libertines*.

16th century. Of him and his followers we should say nothing, had Mr. W. said no more than we find in his book ; for there, he has not attempted to show that they held that all will be happy on the commencement of a future state. But in the Trumpet of May 28, 1831, where he gives a historical sketch of Universalism, called forth by a question relative to the doctrine " which denies all future misery and places all men into heaven, immediately on the commencement of a future state," says : " The sect founded by David George, and, from him, called Georgians, are said to have held it." For the truth of this he refers us to Buck's Dictionary, art. Davidists. We turn to it and find that Buck says no such thing. Buck says : " He is likewise said to have denied the existence of angels, good and evil, and to have disbelieved the doctrine of a future judgment." All will see that saying the Georgians denied a future judgment, is a very different thing from saying that all men enter heaven "*immediately on the commencement of a future state.*" Mr. Whittemore, in his history, refers us to Mosheim, who says of him : " He is said to have declared himself to be a third *David*, and another son of God, the fountain of all wisdom ; to have denied the existence of heaven and hell, both good and bad angels, and a final judgment ; to have treated all the laws of modesty and decorum with contempt ; and to have taught other things equally bad." \* The truth is, Mr. W. cannot show from history, that the Georgians held that all men enter heaven "*immediately on the commencement of a future state.*" This twist was given to the subject in the Trumpet for the occasion.

We see, then, that the Libertines denied endless punishment, and the Georgians rejected a future judgment, but we have no proof from history that either held that there is no future suffering for any of the human race. It is probable that these erratic men believed in the final salvation of all men in some way.

According to the Modern History of Universalism, p. 55, it seems that, during this century, (16th,) *Thomas Edwards*, a Puritan, in giving a list of the prevailing errors of his time, declares that among others, " the very existence of hell in the future state was denied, and that all men and even devils, shall be saved at last," was asserted. Mr. W. says

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\* Murdock's Mosheim, vol. 3, p. 212.

of this man, "his testimony is not always to be depended on;" but he thinks he may be believed in this. So it seems that if this be true, a hell in a future state was denied by some at this time.

It is said that a law was passed in England, May 2, 1648, by which certain heretical doctrines were forbidden to be taught. By this law it was made criminal to teach, among other things, "*that there is to be no day of judgment after death:*" p. 57. We learn from this, that this sentiment was propagated by some at that day, or else the law-makers thought it might be.

A few years from this a man by the name of *Richard Coppin*, made some little stir in England as a violator of the law. It appears that among other things, he was charged with believing that "all men whatsoever shall be saved, and that there shall be no general day of judgment." "James Rely, himself a Universalist, attacked them (Coppin's writings,) in a warm and rather bitter style, endeavoring to prove, in opposition to Coppin, the doctrine of the resurrection of the body, and of misery beyond death:" p. 69. Coppin, it is said, vindicated these sentiments in public, and after these "disputes, the clergy seemed at a loss what to do. Of confuting him they despaired, though four, and these probably of the greatest abilities, had made the trial publicly." So says Mr. W., p. 68. This author makes much of Coppin, and occupies four pages and a half of his book with an account of him, and well he may, for it is the *first* instance of which we have an account in history of the public vindication of the doctrine of the salvation of all men, without any future suffering. That this man may have given some trouble to the community where he chanced to be, is quite probable, for most any tonguey, self-willed braggadocio may do this; but that he was so wonderful a man as Mr. Whittemore would make it appear, is by no means probable. All we know of Coppin, we learn from Mr. Whittemore, and he refers us to the Preface of *Jeremy White*, on *Divine Goodness*, a work we have not seen. There are Church Histories before us, by five authors; but of so little note was Coppin in the religious world, that none of them so much as name him. We have no account that he was ever recognized as a gospel minister by any body of professed Christians whatever; but he appears to have been a ranting layman, taking the same liberties in interpreting

the Scriptures that believers in the salvation of all men ever have, from Origen down to Ballou, for Mr. Whittemore says of him, (*Mod. Hist.*, p. 68) : "The common propensity to allegorize the Scriptures, seems in him to have been invincible, as he treated some of the plainest historical narration in this manner." Having this license of interpretation, who can wonder that the clergy despaired of confuting him? Coppin lived near the middle of the 16th century.

About the time of Coppin, an anonymous work made its appearance in England, in which, our author says, he finds the following sentiments. "Sin is punished in this life to the full, if you will believe God." "God doth not only begin to punish sin in this life, but also finishes it in this life." "There is no continuance of it after this life." For the correctness of these quotations we cannot vouch. We take them as furnished by Mr. Whittemore, p. 71. The work is attributed to Samuel Richardson.

It is about 185 years from this before the author of the *Modern History of Universalism* finds another trace of the no future punishment notion. A man in France by the name of *Thomas Cuppe*, left a work entitled, "Heaven open to all men." This man was of so little note that he is not named in any of the Church Histories before us, and therefore we have no means of ascertaining the correctness of what Mr. Whittemore has said of him. Mr. W. has given us his version, and not quotations from the work. He says of him : "He held to different degrees of bliss in the world to come; but rejected the notion of future punishment, in every sense, except as it might consist in a diminution of reward; and maintained that we ought to be afraid of sin, because it deprives us of superabundant grace, and renders us liable to temporal punishments." This work, it is said, was printed as early as 1745, and shortly after, it was re-published in England.

Mr. Whittemore says : "*Dr. Priestly* seems at one time to have given up the doctrine of future punishment." He then gives a speculative passage from his works written in 1787, which reads as follows : "As the pains and mortifications of our infant state are the natural means of lessening the pains and mortifications of advanced life, so I made it appear to the satisfaction of Dr. Hartley, in that short correspondence I had with him, that his theory furnishes pretty fair presumptions, that the pains of this life may suffice for

the whole of our future existence, we having now resources enough for a perpetual increase in happiness, without any assistance from the sensation of future pain :” p. 261. Priestly appears to have given this not so much as a sentiment of his, as a deduction from Hartley’s theory. He may, however, have adopted it at this time, as Mr. Whittemore contends ; for it is clear from his writings, that no texts of Scripture, however stubborn, were an impediment in the way of his Socinian, and philosophical speculations.

The next trace of no future punishment presented, is the case of Mr. *Hosea Ballou*, who advanced this scheme about 1818. There is one thing in this man’s history worthy of remark. He states that during a reformation, he became interested in religion, and joined the Calvin Baptist Church, of which his father was the minister, in Jan. 1789, being then in his 19th year.\* He says of himself: “ From that period to the present, I have been a constant student of the science of divinity.” The fall before he was twenty-one he commenced preaching Universalism. So it appears that he *studied about twenty-nine years, twenty-seven of which he was a preacher, before he found out that the Bible taught no future suffering !!* Surely this is slow work for a constant student of divinity, especially if Universalist sentiments are taught as clearly in the Bible as Mr. Whittemore would have us believe, when he says, (Trumpet, No. 646) : “ *We are not ashamed to boast, that of all the opinions in Christendom, ours grow the most naturally out of the sacred writings*” !! That Universalists had been very anxious to get rid of the doctrine of future judgment and punishment, is evident from the account given by Mr. Ballou himself, which is as follows, (Fut. Retrib., p. 182) : “ When I lived in Portsmouth, N. H., some fourteen or fifteen years ago, (about 1817 or 1818,) I was made exceeding glad, by discovering in my study on Heb. 9 : 27-28, what I now believe to be the true application and use of the passage. I immediately communicated my thoughts on this text,—and all accepted the exposition with approbation and delight.” About this time, Messrs. Turner and Ballou held a controversy in the Gospel Visitant, in order to satisfy themselves, in which, says Mr. B., “ we agreed to do the best we could ; he in favor of future punishment, and I the contrary.”

\* This account is taken from an article furnished by Mr. Ballou, and found in the *Mod. Hist. of Univ.*, pp. 433-438.

"While attending to this correspondence, I became entirely satisfied, that the Scriptures begin and end the history of sin in flesh and blood; and that beyond this mortal existence, the Bible teaches no other sentient state but that which is called by the blessed name of life and immortality."

From this time, Universalists, preachers and people, began to take their cue from Mr. Ballou, so that in 1829, according to Mr. Whittemore's History, (pp. 439-441,) there were but few, comparatively, among preachers or people, who held to any future punishment.

§ 5. From our investigation of the subject, we arrive at the following facts; first, in respect to the doctrine of Universal Restoration.

1. That this sentiment was not taught by Christ and his Apostles; but the contrary doctrine; that the primitive Christians were not Restorationists, but were believers in endless punishment. *See p. 1-26 of this work.*

2. That while modern Universalists apply those Scriptures which speak of judgment and punishment to the destruction of Jerusalem, the Fathers of the 2d century, some of whom lived at the same time with the Apostles, use the same language, and apply it to future punishment; plainly showing that they gave no such meaning to those texts as Universalists attach to them.

3. That there is not a sentence produced from any writer among the Fathers till about the close of the 2d century, teaching the final restoration of all men; but on the contrary, those who were contemporary with the Apostles, and others who lived during the 2d century, talk of eternal punishment, judgment, &c.; and the sense in which they used the word *eternal*, when applied to punishment, is seen very clearly by the use Justin Martyr has made of it in his Apology. *See p. 26-42 of this work.*

4. That the oft-repeated assertion that Tertullian was the first in the Christian Church who taught endless punishment, is utterly false. *See p. 40 of this work.*

5. That Clemens Alexandrinus (194,) and Origen (230,) are the first of the Fathers who taught Universal Restoration, and that they obtained it, not from the Bible, but from the Platonic Philosophy. *See p. 47 of this work.*

6. That the Platonic Philosophy, and Origen's allegorical



mode of interpreting the Scriptures, were fruitful sources of error in the Church.

7. That after Origen taught it, there is no declaration on the part of any Christian writer whose works have come down to us, that Universal Restoration was his belief, or the belief of others, until 134 years from the time Origen flourished; which was A.D. 230, or 111 years after his death, which took place A.D. 250. The writings of Titus, bishop of Bostra, A.D. 364, are the first named by Mr. Ballou, as containing the doctrine, after Origen.

8. That although we find the doctrine in the writings of a very few men in the 4th century, yet it never was so extensively received as modern Universalists would have us believe; but that in addition to the 134 years from Origen to Titus of Bostra, there are at least two periods, one of 50 and another 170 years, in which Mr. Ballou can produce no trace of the doctrine. *See pp. 55-56 of this work.* Since the Reformation by Luther, some of the Anabaptists, Unitarians, and others, both in Europe and in this country, have held the doctrine of Universal Restoration down to the present time; but they have always been few in number, compared with Evangelical Christians.

9. That according to Mr. Whittemore's own showing, some believers in Universal Restoration have been the most arrant hypocrites.

§ 6. We next present the result of our investigation in respect to the peculiar doctrines of modern Universalists, viz.: *no future judgment,—no future suffering,—man's conduct here cannot possibly affect his future state,—and all will be made holy and happy by the resurrection.*

As it respects the last two sentiments, that man's conduct here cannot affect his future state, and that all will be rendered holy and happy by the resurrection, neither Mr. Ballou nor Mr. Whittemore has produced a single instance, showing that they were held by any professed Christian, from the time of St. John down to the commencement of the present century. It remained for men in the 19th century to produce these errors, and call them Christian doctrines.

As we proceed, the first thing to be noticed, touching our subject, is, that the *Gnostics* of the 2d century were censured by their opponents for denying a future judgment. So says Mr. Ballou. *See p. 44 of this work.*

The next presented, (A.D. 1150,) is the charge of Catholic writers against certain sects in Europe supposed to be the descendants of the *Paulicians*. They are charged with denying a future judgment and punishment. *See p. 56 of this work.*

The next which bears the least resemblance to no future punishment, is the case of *Peter D' Aranda* in 1498, a Spaniard, who was charged by the Catholics with holding "that there was neither purgatory nor hell, but only paradise." *See p. 59 of this work.*

The followers of *David George*, in the 16th century, are said to have denied future judgment. *See p. 69 of this work.*

*Thomas Edwards*, in the 16th century, states that the existence of hell in a future state is denied. *See p. 69 of this work.*

In 1648, a law was passed in England forbidding to teach, among other things, that there is no future judgment. *See p. 70 of this work.*

Shortly after this, *Richard Coppin* taught that there will be no general day of judgment. *See p. 70 of this work.*

About this time, an anonymous work was put forth, in which the author taught that God begins and finishes punishment for sin in this life. *See p. 71 of this work.*

In 1745, a work was written by *Thomas Cuppe*, in France, in which the doctrine of future punishment is rejected, except as it might consist in a diminution of reward. *See p. 71 of this work.*

From a passage in *Priestly's* works, Mr. Whittemore thinks he at one time gave up future punishment. *See p. 71 of this work.*

The reader may here see at a glance, all the traces Messrs. Ballou and Whittemore have presented us in their histories, of anything resembling the notions of modern Universalists, viz. : that all men will be saved without any future suffering. This embraces a period of *one thousand seven hundred years* from the death of St. John, extending down to the 19th century.

Mr. Whittemore had access to the library of the Harvard University, which contains as large, if not the largest number of theological works, of any library in the United States. Doubtless Mr. Ballou had the same privilege with Mr. Whittemore, in the preparation of his work. How long

Mr. Ballou's work was in preparation, we are not informed ; but Mr. Whittemore has told us that he was upwards of five years in collecting materials for the *Modern History*, and that he steadily pursued his purpose, without regard either to labor or expense. None will doubt but what these men did the very best they could for Universalism, and for modern views in particular. Now with all their years of persevering labor and research, and with all the advantages of the extensive library in Cambridge, how many have they found professing to be, and received by the people as Christian ministers, who have had the boldness to openly avow and advocate the doctrine that all men will be saved, without any suffering beyond this mortal life ? How many such men have they found among the thousands of ministers named on the pages of the Harvard College library, from the time of St. John down to the commencement of the present century ? We answer, NOT ONE, according to their own showing ! Samuel Richardson, named on p. 71, was so far from boldly advocating the doctrine, that he kept himself behind the curtain, sending forth his work without his name, if indeed, he was the author of the work attributed to him. Some have thought he was not. Coppin (p. 70,) was not a minister, but a ranting layman, a real Come-outer, it would seem, who courted persecution, and made all the disturbance he could, and appears to have been near akin to modern Come-outers, both in respect to the absurdities he held, and the spirit he manifested.

The doctrine that all men, irrespective of their character, or agency, shall be saved without any future sufferings, was openly avowed and advocated for the first time, by a man calling himself a Christian minister, about 27 years ago. Hosea Ballou, the elder, was that man. Strange that the world should have been destitute of a true gospel minister so long !

The candid reader will see that if it could be made to appear that Restorationism, or even the doctrine of no future punishment, did prevail somewhat extensively from the commencement of the 3d century onward, it would amount to nothing in argument against the doctrine of endless punishment, for we might expect, from circumstances connected with that age, that errors of some magnitude would be found in the Church. But the weight of argument in our favor, lies in the fact that the nearer we approach to the Apostles,

the less do we find of anything that savors of Universalism, as has been shown in this work. Mr. Ballou says of those who were contemporary with the Apostles, and indeed of all the Christian writers of the 2d century, "*That there was a future state of suffering, they all agreed.*"

§ 7. In pursuing our subject, we shall now present a few thoughts on the rise and progress of Universalism in the United States. Here we shall be brief.

John Murray came to America in 1770. Restorationism was but little known in this country before his arrival. A few only, scattered through the country, held it, so that from his activity in spreading the doctrine, "he may be justly considered as the Father of Universalism in America:" *Mod. Hist.*, p. 318. He taught the salvation of all men, on the principles of Rely. "He held that man, from his union to Christ, suffered in the person of the Savior, all that the divine law threatened; and that the suffering of man, either in this or the future life, is the necessary consequence of that blindness which prevents him from beholding the Lamb of God, who taketh away the sin of the world. Those who fall asleep in unbelief, wake up in darkness, which must remain till the veil is taken away, and all flesh shall see the salvation of God:" *Mod. Hist.*, p. 432. He believed in a future judgment, and in future suffering, and was a Trinitarian.

In about ten years after the arrival of Murray, Elhanan Winchester, a Baptist minister, began to preach Universal Restoration. He believed that all who do not repent in this life, and receive salvation through the blood of Christ, will be punished with unutterable and protracted severity in hell; and, after having suffered the penalty of God's law, will be restored to happiness. After this, Mr. Hosea Ballou advocated the salvation of all men, but upon different principles from Murray or Winchester. He rejected one evangelical sentiment after another, until about 1818 he came out with the doctrine that the soul of man is pure, and sins only by being made subject to certain unholy propensities in the body, and consequently, when death shall do its work, the pure spirit will immediately take its place with angels and other pure spirits. Since Mr. Ballou's discovery, Mr. Ballou, formerly a Baptist, has advocated Universalism, upon totally different principles from either of the above named. He denies that man has any immortal soul which survives

after the death of the body ; that the resurrection is the grand event which introduces all men into heavenly bliss ; that the resurrection is yet future, and of course all that have died for six thousand years past have no conscious being, neither will they have till the resurrection, or more properly, the new creation. Truly, man has sought out many inventions.

We have before stated, on the authority of Mr. Whittemore's Modern History, that in 1829 there were but few, comparatively, among their preachers or people, who believed in any future punishment, and there are doubtless less now. We have known a few of their ministers who were said to believe in future punishment, but we never heard of their preaching it. The sum and substance of the instruction imparted to their people is this : "*just what you desire the future state to be, it shall be.*" Will they desire punishment after death ? Not they. Again, if there is punishment after death, then in preaching it, there must be appeals to the fears of their hearers in respect to it. Will Universalists allow their ministers to do this ? No. They would give any one who should do it bare walls very soon. We doubt if there is a Universalist congregation in New England, that will tolerate the preaching of limited future punishment. They may allow their minister to hold it as a private opinion, but he must not preach it. After all, we conclude that the doctrine of future punishment hangs rather loosely about this class of ministers. It is with them a mere matter of convenience in controversy. They are like the fox with two holes to his den. A man once asked an advocate of this error, when and where the man would be punished, who died in the very act of murdering his fellow-man ? "O, in the future state ; I believe in future punishment," was the reply. Yet this man never preached it to his people ; and when one of his hearers was informed of this fact, he doubted it, and contended that their minister disbelieved future punishment. Heaven have mercy upon such men calling themselves ministers of Christ ! Taking all things into the account, the progress of Universalism has not been very rapid in this country. By the statistics found in their Almanac for 1844, it appears that they have in the United States 635 preachers, 963 societies, and 250 churches. How many members, we are not informed. Now to say nothing of the many other evangelical denominations that are increasing with great rapidity, and whose missionaries are belting the earth, let us

take a comparative view of the Methodist and Universalist denominations.

John Murray came to America in 1770. Methodism commenced in America, by the labors of Philip Embury, a local preacher in New York, in 1766, four years only before the arrival of Murray. From the statistics of Methodism for the same year with the Universalist statistics named, we find the following numbers and increase in the membership and ministry. Members, 1,068,525. Increase, 154,624. Preachers, travelling and local, 11,718. Increase, 798 the past year.\* The Universalists, as we have seen, have 635 preachers, but their membership is not given. The Methodist E. Church, then, has in the United States, 11,083 preachers more than the Universalists, and the increase in her ministry the past year is 163 more than all the Universalist ministers in the United States!!†

We see, then, that though the progress of this error has been considerable, contemplated by itself, yet compared with the great increase of our population, and the progress of truth, it has been but little. But suppose it were true, that Universalism is about to spread over the world, as its advocates make many of their people believe, is that of itself evidence of its truthfulness? Methodism, as we have seen, has far outstripped it in numbers; but we should be very unwilling to hear it contended that Methodism must be true, solely on account of its rapid increase. If a doctrine spreads rapidly, and the reception of it has a transforming effect, changing the character and habits of wicked and irreligious men into those of virtue and piety, we may safely conclude that it is of God, that it is true. But where shall we find such results from the spread of Universalism? We have never seen any such. We are to judge a religious system by its fruits. We are to compare the doctrines, spirit, and practice of its adherents generally with the Bible, and if these are conformable thereto, we may safely conclude it is true, whether there be few or many who embrace it.

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\* This was written in 1844.

† The Texas and Liberia Conferences are included in the Methodist minutes. Both of these contain 3574 members, and 114 travelling and local preachers. Whether there was an increase or decrease in their membership and ministry, we have not the means of knowing, as we have only the general minutes, and not those of individual conferences. Either way it could vary the above statement but a little. Since the above was written, the Southern Conferences have seceded from the M. E. Church. But this makes nothing for Universalism, as they are Methodists still, only having a separate organization.



## PART II.

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### MEANS RESORTED TO FOR THE PROPAGATION OF UNIVERSALISM.





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## CHAPTER I.

### THE DUPLICITY, ILL WILL, HYPOCRISY, INFIDELITY, AND PERSECUTING SPIRIT OF LEADING UNIVER- SALIST ADVOCATES ILLUSTRATED AND EXPOSED.

SINCE the advocates of Universalism boast so much of the wonders wrought by them in moulding minds to their system, we think it may serve the cause of truth to expose some of the means resorted to for the accomplishment of this work. We feel called to this, especially at this time, inasmuch as Universalism, while there is no change in its essential elements, is assuming a new shape before the public; and furthermore, its advocates are laboring to make the impression that they are a much persecuted sect, and are thus creating an undue sympathy in their own behalf. Upon almost any subject, there is a propensity among the uninformed in the controversy, to sympathize with the party having the fewest numbers. Some seem to think that the smallest party must be the persecuted one. But it should be understood that in a country like ours, where religious liberty is secured to all sects, the few can persecute the many just as successfully in many instances, as the many can persecute the few. One man may be so circumstanced that he can persecute a whole church, and that church have no possible redress. Now we contend that the Christian denominations in this country, have been most grievously persecuted by Universalists. They have been pursued by them in their writings, with a malignity without a parallel in modern times, unless we find it in the Come-outers of our day.

In performing the work before us, we shall do it fearlessly, while we would feel, and deeply feel, that we are solemnly re-

sponsible to God how we write, and for the motives which influence us. We would not do aught in malice, nor take up a reproach against our neighbor. Pleasing indeed would it be to secure the good will of all around us, but as a minister of Christ, we may not, we cannot, *we will* not look on with indifference, and see our fellow-men, and it may be our own children too, led away by the "error of the wicked," or deceived by the machinations of wicked men. Love to the truth, and the God of truth, love for a perishing world, yea, love for Universalists themselves, demands that this exposure be made; and we feel an abiding consciousness that God will bless the effort. This being our confidence, we shall proceed, leaving the issue with God and our readers.

§ 1. *Conversions in the ministry, increase of ministry, new societies, meeting-houses, apostates, &c. &c.*

There are but few things about which more is said than the great numbers that have been converted from the Partialist ministry, as it is called, to Universalism. This is an important item with Universalist editors, to be kept before the people. But do they give a correct representation of this? Do they ever inform their readers of the vast disproportion that there is between their ministry and all others put together? No. This would destroy all they wish to accomplish. We have seen that the Methodist Episcopal Church numbers in her ministry 11,718. We have not the statistics of other denominations, but it is well known that the different sects of Baptists and Presbyterians are very numerous; and then, there are the Congregationalists, Episcopalians, Lutherans, Protestant Methodists, and some minor sects: so that we think it safe to estimate all grades in the ministry of those sects which believe in future and endless punishment, in the United States, at 30,000. Universalists' statistics say that they have 635 ministers in the United States, and if we have not missed in counting, 60 are marked as "formerly belonging to the Partialists." Now the question is, if 60 have been converted to Universalism, out of 30,000 believers in endless punishment, how many must be converted from 635 Universalists to a belief in endless punishment, to make it equal? A few figures will show, that *one and twenty-seven hundredths* is the answer. That is, a little more than *one and a quarter*. We see then,

that if two only can be found who have left the Universalist ministry, and are now in the ministry of believers in endless punishment, these are more in proportion than the 60 of which Universalists boast. Can *two* be found? Now why do they not come out like honest men and state the vast disproportion there is between their ministry and the ministry of all the other denominations? This they never do, and the reader can easily judge why. Should it be thought that the estimate of 30,000 is too high for the Evangelical ministry in the United States, put it at 25,000, and then it will be seen that, on a comparative view, the balance will be greatly in favor of Evangelical Christians. But we think the estimate not too high, especially when we see that the Episcopal Methodists have more than one third of 30,000 in their own ministry. Reader, remember this disproportion of numbers, when you hear Universalists boasting of the many who have left others and joined them, either in the membership or ministry.

Is a young man about to commence preaching among them, capital must be made of it. An article appears in the paper, with the caption, "*Another Laborer.*" Then follows a flattering account of his abilities, &c. &c.; indeed he is a perfect none-such. It concludes with remarks by the editor upon the great number entering their ministry, that Partialism is falling, and about to be reckoned among the things that were. This is copied into all the Universalist papers in the country, and helps to keep up the appearance, that they are about to take the world.

If a new society is formed, a flattering account must be furnished for the public, in which it is not forgotten to speak of the *respectable* character of its members, and of those who hear Universalist preaching in the place. Amusing specimens of this might be given from papers before us. Such accounts usually go the rounds in their periodicals, and help to keep up the appearance of unparalleled prosperity.

Do they contemplate, or even talk of, building a meeting-house, this must be proclaimed to the world forthwith, and be copied from paper to paper, with remarks by the correspondents and editors on the flourishing state of the cause, and generally so highly wrought, that the people in the place are utterly astonished at it; but never mind, it sounds well at a distance.

If a meeting-house is built, it is quite amusing to see how often the public will be notified of it, before it is completed; and then the dedication, O the dedication! sermon, singing, crowded house, there never was the like before.

It should be understood that many of these to-be-built meeting-houses, about which a flourish is often made, never are built. In the Trumpet for Sept. 12, 1835, is an article headed "*Meeting-house in Bangor,*" in which we are informed, "that measures are in train for the erection of a Universalist meeting-house in the city of Bangor, Me." In the same paper for July 11, 1836, there is an article with this caption, "*New Meeting-house in Bucksport, Me.*" It is stated that proposals are advertised for building a house "of the same size and plan with the house in Augusta." These accounts were probably copied into every Universalist paper in the Union. Now in neither of these places have they a house to this day, and many of their to-be-built meeting-houses, have doubtless shared the same fate of these.\* Now suppose that other denominations, whenever they licensed a young man to preach, or formed a new society, should furnish an account of it for their paper, with remarks upon the rapid spread of their principles, &c. &c.; and suppose, too, that when a meeting-house is built, some three or four, or half dozen notices of it should be given, from its commencement to its dedication, and these furnished from every part of the United States, and then copied from paper to paper, what else could some of their papers contain? They might be filled with such matters. So far as it relates to the Methodists, we rarely see an account of the formation of a new society in their papers, and we do not recollect of ever seeing a notice of a license to preach. We have known societies formed, houses built and dedicated, and no notice whatever furnished for a public print. In a town on the Penobscot river, about four years since, an unhappy division occurred in a church, which resulted in the agreement of both parties to offer their meeting-house to another denomination. That denomination purchased it, and some of the leading men of the divided church united with those who bought the house. Of this, no account was ever furnished for any paper, neither was it considered a matter of exultation. But suppose the Universalists had

\* The above was written in the spring of 1844. They have since erected a house in Bangor.

thus taken a meeting-house and members, either by fair means or foul, would they have been silent? No. It would have been boasted of, from Maine to Georgia, and held up as an evidence that every thing was bowing before Universalism. But a few years since, in Lynn, they succeeded in taking a house built for the Christian Baptists, and had we believed all we saw in Universalist papers about it, we should have concluded that almost all the people in that place had turned Universalists. And so this error is propagated.

Does a member of a Christian church apostatize, and become a Universalist, capital must be made of it to help on the cause. A letter must be addressed to his former minister, through a Universalist paper; and if he cannot write it himself, a Universalist minister can. In this he must express his great joy, speak of his wonderful deliverance from Partialism, and conclude by proposing certain wise questions to the minister or church he has left, &c. Then follows an article from some one of his new associates, extolling his character and abilities, berating the Partialists for ejecting so *pious* a man from their church, and concluding with boasting of the great numbers that are leaving the Partialists and embracing Universalism. Numerous specimens, illustrative of all these points, might be given from papers before us.

## § 2. *Opposition to revivals, priestcraft, &c. &c.*

Nothing so enrages this class of men as revivals. When God pours out his Spirit, and poor depraved sinners are attending to their souls, it is then that they foam out their own shame. We might fill a good sized volume with their bitterness against revivals. None who are acquainted with the subject, will doubt this, when they learn that we have in our possession files of the Trumpet from 1829 to 1840, also 150 Banners, together with other papers of the same stamp; to say nothing of a host of books and sermons written by some of the most *devoted* ministers of the order. Out of the mass we give the following as a sample of a vast amount of like precious stuff. We give it entire, as found in the Trumpet, vol. 12, No. 610.

### "REVIVAL IN HARTFORD.

"A great effort is being made in the city of Hartford, Conn., to get up a Revival. Meetings have been appointed, at the rate, we have heard, of twenty-eight in a week. A clergyman of the Finney stamp has been brought in from the western part of New York, which may truly be called, 'the seat of the beast.' Every thing was carried on with perfect system. The plan of the campaign was thoroughly matured before a single blow was struck. Every clergyman had his post assigned him, and his lesson committed. Just before the onset, the churches were harangued as a general addresses his army when about to lead them to battle.

"The precise time arrived, and all the clergy who had engaged in the work, and all the church members, set up a hue and cry that the Lord was about to enter Hartford. The boobies did not look more earnestly for the late eclipse, than for this expected advent of Jehovah. Hell was opened, and sinners were invited to view its very bowels; damnation was threatened; the preachers screamed; the dupes cried; the hypocrites laughed in their sleeves, and this was the state of things at the last accounts.

"The worst remains to be told. Those who laid this plan in secret, and who by their own unassisted craft have carried it on, have the rank impiety to call it *The work of God*. The height of profanity! This proves the clergy to be the wickedest of all men—the most regardless of the honor of God, and of the holy religion of Jesus Christ. *O tempora! O mores!* In political electioneering, for men to defame one another, and lie and deceive the public—this is bad enough; to be guilty of like craft and intrigue under the cloak of religion, is worse; but to attribute the wickedness to God—to call it his work—to say that he is in the midst of it, and to say all this, knowing it to be false, is the height of unrighteousness—there remains no sin beyond it. We will bear our testimony against the impiety while we have breath. Thus we believe, thus have we spoken."

This needs no comment. It is from the pen and heart of Thomas Whittemore, editor of the *Trumpet*, a man who well knows what his readers desire.

One more scurrilous and slanderous extract shall suffice under this head. It is found in a Universalist paper in the form of a dialogue, as follows:

"QUESTION. Are clergymen the cause of revivals?

ANSWER. Yes: they are 'got up' by them.

Q. Why do they get them up?

A. To support a sinking system.

Q. When is the most favorable time to have a revival?

A. In the evening.

Q. Why?

A. Because people are more easily frightened then.

Q. Who are the subjects of revivals?

- A. The *weak-minded* and the *illiterate*.  
 Q. Are there more females than males?  
 A. Yes: the greater part are females.  
 Q. What is the reason of this?  
 A. They are more easily excited than males.  
 Q. Are revivals less frequent than formerly?  
 A. Yes.  
 Q. What is the cause?  
 A. People are more enlightened than formerly.  
 Q. Then as people obtain light, revivals will become less frequent, will they not?  
 A. They will. When people reason on religious subjects as they do on the common business of life, then revivals will sink into oblivion never to rise again." — *Religious Enquirer*, (vol. 8, p. 232.)

The reader has here a development of the true spirit of Universalism, as well as the manner in which it has been propagated for years past.

### § 3. *Infidel Sentiments.*

There are always more or less men possessed of infidel views and feelings, in almost every community, who have not the hardihood to come out and avow them publicly. Universalists are aware of this, and suit their dishes to their taste; hence the oft repeated cry of priestcraft. The advocates of this error are wont to boast of the great number of infidels that embrace their views; and why should they not embrace them? Surely, if we may judge from their writings, there need not be a very high wall between Infidels and modern Universalists. How grateful to an Infidel's palate must the following choice morsels be, which are but a sample of no small amount of poetry, scattered through the Trumpet for a few years past. The following is from the Trumpet, No. 678:

"Thus Priests have chang'd; and tho' they seek  
 To keep the world in error,  
 To gull the simple, fright the weak,  
 The timid fill with terror,—  
 Their time is short—not long will freemen bear  
 To see their children driven to madness and despair."

Again, in No. 737 of the same paper:

"Wo! Wo! to the priests who exultingly stand  
 And 'endless damnation' diffuse through the land,



Proud science shall cause them with sorrow to gaze,  
 When she boldly proclaims the end of their days ;  
 Like the Ptolemaic system their fabric shall fall ;  
 And with it die *priestcraft, witchcraft*, and all.  
 Aye ! the Freedom of Press shall the tyrant disarm—  
 ' Blow the trumpet in Zion, and sound an alarm.' ”

The following we cut from a dialogue found in the Trumpet, No. 662, purporting to have been held between a Bible agent and a man of whom he solicited a donation :

“ A. The Rev. Mr. Rogers begged money to send the Bible to the heathen, to convert them to the Christian religion.

“ Z. And what good will that be to the widow, or even to the heathen ? Are they not more humane and charitable now than *your pious, good men*, and more at peace among themselves ? Do you wish to make them quarrel, like the Christians, and persecute one another ? ”

The whole dialogue is sheer Infidel cant and slang against the clergy, missions, Temperance cause, and Bible cause. We would give the whole were it not for its length, but the reader has a specimen of it in the answer of the above question. No man, who has one spark of Christianity in his heart, could approbate, for one moment, that dialogue ; yet Mr. Whittemore gives it a place in his Trumpet, and after some commendatory remarks, says : “ If all these mendicants were treated in this manner, we should have a less number of them in the community, and those would be more likely to keep themselves within the bounds of reason and prudence.”

In the Trumpet, No. 715, is Wm. Pitt's deistical letter, with Mr. Whittemore's commendations. The editor of the Banner, too, two or three years since, republished the same letter for the benefit of his readers.

In the Trumpet, No. 634, the editor says : “ The only thing which shall save this country from the worst of all evils,—i. e., a well sustained priestcraft—is the prevalence of Universalism. Wherever this goes, that comes to an end !! ”

In the Gospel Banner for April, 17, 1841, is as good an apology for profane swearing, as any infidel could possibly desire. The following extracts will show the reader its true character :

"In our investigations of the meaning of the Bible, nothing is more common than to lay aside our right to reason, and wrest the Scriptures so as to make them agree with our own pre-formed opinion; or warp them into concordance with foolish superstition. We are very gravely told by our teachers, that it is monstrous wicked to use profane language. Why? The answer is not so easy. Does it injure God? No. Does it injure our fellow beings? No. Does it injure ourselves? No. Well, what then? Why:

'Where you can't unriddle, learn to trust.'

"We are no friend to profanity. On the contrary, we despise it with the rest of the moral world, without being able to tell why. The system of profanity, then, is founded upon an ancient and foolish superstition; and is held out to the multitude as a sin, merely because priests can live without swearing, and they wish to show themselves as perfect. But the world thinks it is wicked to use profane language, and we must do as the Romans do while we are among the Romans.

"In the present state of morality, to swear is considered low, vulgar, and impolite, and unworthy the character of a gentleman, to say nothing of the ladies, whom we consider as almost *totally depraved*, when they get so bad as to swear. Not that the swearing makes them sinners, but that it is exceedingly impolite, and no woman who has any sense of delicacy remaining, will condescend to use the vulgar oath.

"Perhaps it may appear singular to some why profanity is so prevalent; the reason is this:—There is, in almost every person, an ambition to tread the bold and daring path. Hence as long as it is decried as awful, impious men will overleap the bounds of morality, and swear to show their bravery. Let it cease to be denounced from the pulpit, and it will cease to be heard in the street. We love morality, but we despise deceptive morality. Expressions made use of by profane persons, are nothing but interjections, which our grammarians tell us we possess in common with beasts, and make use of to express surprise, grief, or admiration, and it is immaterial what syllables we use. It is just as much profanity to say, "la me!" "really, you don't say so!" as any of the less polite street exclamations, expressing the same feelings."

These extracts need no comment, for all must see their infidel character. This article was so barefaced, that one Universalist minister, if no more, came out against it through the Banner. Now we do not say that all of the Universalists would approve of the article on swearing, for we believe there are many who would not; but we do say that their leading men, editors, and ministers, have catered for the appetites of Infidels, and that the Universalist community have tolerated it. Mr. Drew knew, when he admitted that piece, that all his patrons would not approve of it, but he knew, too, that *they would tolerate it*; he also knew that it would agree with the feelings and practice of some of his readers to a charm, therefore he was safe in publishing it. Reader, how long do you think an editor in an evangelical denomination would retain his chair, should he, from week to week, admit such articles as are named above? Again, who would ever think of sending such a blasphemous article to an evangelical editor for publication? To say nothing of its admission into the Banner by Mr. Drew, the fact that it was sent to him for publication, speaks volumes in favor of the low and scurrilous character of his paper.

Appeals to the low and infidel principles of depraved men, have been one of the most successful methods adopted for the propagation of this error. Say not that we slander these men. We do not. We speak sober truth, and truth, too, which should be known, inasmuch as many are deluded by their machinations.

What we say is capable of the most accurate demonstration. Look at their papers, look at their books, some, too, that are written by the first men in the denomination; and it would seem that the very Billingsgate vocabulary had been ransacked for vile epithets to heap upon Christian ministers. We have selected a few from papers and books before us, which we here give to the reader.

"*Strolling mendicants.*" "*Play-actors in a religious farce.*" "*Fishers for wealth.*" "*Spiritual jugglers.*" "*Idle, arrogant priests.*" "*Partialist priests.*" "*Hell-fire men.*" "*Rev. beggars.*" "*Vagrant preachers.*" "*Rev. hypocrites.*" "*Lying priests.*" "*Mad sectaries.*" "*Wily priests.*" "*Rev. Soul-savers.*" "*Designing priests.*" "*Furious sycophants.*" "*Vicious, ignorant, ranting priests.*" "*Soul-saving divines.*" "*Obscene and blasphemous vagrants.*" "*Revival-praying hypocrites.*" "*Wolves in sheep's clothing.*" "*Limitarian*

*priests.*" "*Hireling priests.*" "*Clerical villains.*" "*Soul hunters.*" "*Pious pursers of heaven.*" "*Spiritual beggars.*" "*Money fishers,*" &c., &c., &c.

Such are some of the abusive epithets applied to some of the best men in our nation, and that too, not merely by a few hair-brained correspondents, but by leading editors and ministers in the denomination of Universalists.

Besides many others of like stamp, there are three sermons, which have been much admired by the votaries of this error, written by three men, who have done more towards inventing and propagating modern Universalism, than any other of the same number. We refer to Ballou's "Fox Sermon," Balfour on "Four-day Meetings," and Whittemore on "The World's People." These abound with abuse, and the low appeals of which we have been speaking. It is surprising to see how the moral sensibilities of the constant readers of their papers become blunted in respect to this subject. In almost every number is found more or less of this low stuff, but it is all right with the most of them.

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen.  
Yet, seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

Although their patrons appear not at all disturbed by the weekly abuse heaped upon others through their periodicals, yet if a Christian minister dares to raise his voice or pen to expose Universalism, even though it be done in the most respectful manner, he is called a slanderer, a bigot, and almost everything but a good man.

#### § 4. *Defections in the ministry and membership of churches; the character of ministers traduced, &c., &c.*

Nothing can exceed the eagerness with which defections in the ministry and membership of Christian Churches are seized upon and published to the world by Universalists. In the Banner of August 29, 1840, is the following from the editor :

#### "EFFECTS OF METHODISM.

"We are sorry to learn from the Southern Universalist, published in Macon, Ga., that the Rev. Mr. Lawrence, the Methodist circuit

preacher in Talbot county in that State, has suddenly eloped, 'having had illicit intercourse with a certain female, and finding that his rascality was about to be proved upon him.' The Methodist denomination is *peculiarly* unfortunate by the fall of very many of its ministers in consequence of this brutal sin."

This story comes from a very doubtful source. It is taken by a Universalist editor from a Universalist paper published at the South. Now it may be that some man in the South, holding the office of a Methodist minister, committed such wickedness, or it may be wholly false. But, admitting it is true, what then? Does it follow that it is the effects of Methodism? The man must know it does not; but Universalism requires that he should represent it in this light, and Mr. Drew can do its bidding. Indeed, how does he know but the wicked man was a brother Universalist under a Methodist cloak? \* If Universalists have been connected with others, and acted the hypocrite, as Mr. Whittemore (p. 61,) would have us believe, this may have been one of them. But Mr. Drew is "*sorry to learn*"!!! Again, in the Banner of Feb. 28, 1841, is the following:

"We are grieved to hear that a most unfortunate affair has lately happened in Bath, between a citizen, high in church and state, who has a wife and family, and the wife of another man—a sister in the same (orthodox) church. We dare not give particulars; but it is very certain that Universalism did not lead to this 'manner of iniquity.' We are peculiar in our notions; but we think the penalty of the law should fall as promptly and as heavily upon the great and pious as upon the small and impious."

Here is a professed minister of the gospel, a servant of Him in whose mouth was no guile, connected with a people, who, of all others, profess to be swimming in the ocean of that love which "thinketh no evil," and "rejoiceth not in iniquity." This minister *hears*, or says he hears, the above story. It is a choice morsel, and is seized by him with all the eagerness of hunger, and, without waiting to know whether it is true or false, he hastens to spread it before his people. This story, like many other such in Universalist papers, was a

\* In the Banner for Nov. 2, 1844, is a discourse delivered before the United States General Convention, by John Boyden, in which the following occurs: "I am fully persuaded, if the secrets of all hearts were laid open, we should find thousands who are supposed to be men in orthodoxy, so called, but really are babes in Universalism." That is, many who profess to be strong orthodox are in reality Universalists. Could an enemy to Universalism have given it a worse character than this? It seems that being Universalists at heart does not restrain men from acts of the grossest hypocrisy!!

false one. It was such a palpable falsehood, that it was probably exerting no very good influence in favor of the order in Bath; so the Universalist minister there deemed it expedient to send a letter to the Banner, contradicting it. Reader, do you believe this editor was *sorry* and *grieved* at hearing these stories about a Methodist and Orthodox? Circulating hearsay stories and surmises about Christians, has constituted not a little of the labor of Universalists. We take up an old Trumpet for Feb. 16, 1833, and the first thing that meets the eye is an article from the editor, with this caption, "*Flying Report*," which reads as follows:

"We hear certain reports concerning an interruption of the communion service at one of the orthodox churches in this city recently, on account of some special difficulties between the deacon and the minister, which happened at that time to break out. It is said attempts are making to smother the affair. If we learn anything further, our readers shall know it. When we blow the Trumpet, we must be sure not to give an *uncertain sound*."

Whether or not Mr. Whittemore ever gratified the long-ing appetite he created in his readers by this article, we know not. What work this for a man calling himself a gospel minister! What a reflection, too, upon the character and taste of his readers! This is "playing to the pit," with a witness. In the same number of the Trumpet is the following:

"A strange affair, as we have heard, has happened within a year at Candia, N. H., in which a clergyman was concerned. Will some of our friends in that quarter give us information."

It seems that the editor could not supply the demand for this kind of commodity himself, so he calls on his brethren for help. In the Trumpet for April 5, 1834, is the following:

#### "REQUEST.

"Our agents and friends in all parts of the country are requested to communicate immediate information to this office, of all events connected with the popular sectarian movements of the day, which are of public interest."

That Mr. Whittemore's call was not unheeded, the columns of the Trumpet abundantly show.

The following are presented as specimens of the low and silly stuff provided by Universalist editors for the edification of their patrons.

In the Trumpet of July 26, 1834, is the following :

“HYPOCRISY ESSENTIAL TO METHODISM.

“The ‘Southern Evangelist’ contains a statement from Rev. A. Fuller, of Newberry District, S. C., of the following circumstances. A gentleman of his acquaintance, being in company with a Methodist, was urged to ‘*get religion*,’ and join some church; to which the other remarked, that he was certain of one thing, viz.: that he should never be a HYPOCRITE. To this the Methodist immediately replied, ‘*then you’ll never get religion*.’ So then, in the opinion of that Methodist, a man cannot *get religion*, without being a *hypocrite*. If this is the opinion of the Methodists generally, what is the inference?”

The following, it seems, originally appeared in the Banner, and was considered so valuable by Mr. Whittemore, that he copied it into his Trumpet for Oct. 13, 1838 :

“ANECDOTE.

“The following striking anecdote, which we copy from the last ‘Banner,’ shows what kind of a zeal inspires the hearts of some professed Christians :

“A late convert to Methodism in a neighboring town, was very vehement the other day in saying all manner of evil of Drew, the editor of the Banner. After having stated several falsehoods concerning us, he was admonished to be a little careful of what he said, for possibly Mr. Drew might hear of it. Instantly he broke forth—‘let him hear it if he will, by G—d; I don’t care a d—n if he does.’ ‘Tut! tut!’ said a lady sitting by—‘I should not think you was a Christian to use such language.’ ‘Oh!’ said he subduedly, ‘when my heart is so full of the spirit of the Lord as it now is, I don’t stand about *my words* particularly—I only express what I *feel*.’”

In this way the spiritual wants of Universalists are supplied. The leaders in this error, in order to propagate it, have found it necessary to create, as far as possible, in the public mind, an utter contempt for all Christian ministers. Now it is an undeniable fact, that a man’s sentiments and feelings will, as a general thing, be in keeping with the newspaper of his choice which he constantly reads. What a deplorable view then presents itself in the patrons of Universalist papers!

Of the hundreds of papers before us, but few, comparatively, can be found in which the character of Christian ministers is not traduced in some way. This is done by poetry and prose, by hearsays, surmisings, dialogues, letters and bold assertions. Take the following as a specimen.

In venting his spleen against a day of public fasting, Mr. Whittemore, speaking of the orthodox, says, (Trumpet, No. 679.)

"One of their principal sins consists in perverting the Scriptures to make it appear that they teach the doctrine of endless misery. All their leading men, their critics, their philologists, know that the Bible does not teach that doctrine; but to keep the old error in countenance by which they sustain their craft, they consent to 'handle the word of God deceitfully.' At their fast, we trust they will confess this — it is a very great sin — and pray God to forgive them, and repent, and do so no more."

Here a whole class of devoted Christian ministers are charged with downright hypocrisy and duplicity; and who of his patrons can doubt it, since the editor of the Trumpet hath said it.

In the Trumpet, No. 682, the editor is out against Gov. Lincoln for appointing a Fast when the cholera was spreading in our country, and says: "*Universalists have too deep and solemn a respect for the precepts of the Lord Jesus, we apprehend, to observe any public fasts whatever*"!!!

We do not give this because it is in point, but simply to let the reader see what is claimed on the score of piety.

In the Trumpet, No. 960, is the following from the editor:

#### "METHODIST DEATH BED STORIES.

"The Methodist clergy have always a large assortment of these stories on hand, suited to the times, which they dispose of wholesale and retail, to suit customers. They are enabled to supply all calls, inasmuch as they manufacture them themselves, and from long practice they are able, almost at a moment's warning, to furnish any variety of falsehood, that may be called for. But let it be duly observed, that they never hold themselves under obligation to their customers to prove these stories true, for that would be impossible."

Again, No. 664, the editor gives the following:

"We have frequently said, and we now repeat, that the great object of these clergy is to frighten mankind, so that they may not study and reason calmly on the subject of religion: we have also said, and we say now, that they will adopt any measures, seize any circumstance, break over any sacred bound, for that unholy and unchristian purpose. The sick bed, the corpse of some dear friend, the shroud, the coffin, the grave — either of these will be referred to at any time, and the sacred feelings of friendship, love of life, confidence in God, will be trampled upon by these mad sectaries, in the pursuit of their unrighteous designs. As to the *cholera*, if we were compelled to take one of the two, that or *orthodoxy*, of the evils we should certainly choose the least. We never heard of anything worse than the latter."



Admitting his own doctrine to be true, Mr. Whittemore reasons like a philosopher here, for if orthodoxy gives him any trouble, (and it doubtless does much,) he ought to welcome the cholera or anything which would be likely to take him, and his, to heavenly bliss. If there was not much respect for rulers evinced by the editor, there was some consistency in his berating Gov. Lincoln for proclaiming a Fast in view of the cholera, for if all enter heaven at death, or the next conscious existence, then the cholera should not have been treated as a calamity, but as a great blessing; therefore Gov. Lincoln was wrong. It should have been a Thanksgiving instead of a Fast.

The following extract is from what purports to have been a letter from a *Presbyterian Revivalist*. It is copied from a Western paper into the Trumpet, No. 658, and Mr. Whittemore calls it "*a fine strain of irony*." It is under the caption of "*Presbyterian Policy*:"

"I confess I don't believe in the common notions about future punishment, myself; nor do I know a priest of our order that does. But we all agree that it will not do to let the *ignorant* into this secret. It would not be for our interest, nor for the public good. Let us all then, pretend to believe, and that will answer all purposes.

"I write you this, in the hope that you will quit your injurious and impolitic opposition to revivals, and be a good, *fashionable*, staunch, *pretended* believer, if nothing more, and I will warrant you a good support for your paper.

"Yours respectfully,

"*A Presbyterian Revivalist.*"

We would give the whole of this most slanderous and abusive article, were it not for its length; but we give enough for the reader to see its spirit and design. If the leaders in Universalism are not Infidels, we are sure of one thing, viz.: they have used infidel tools to do their work with. Again, in the Trumpet, No. 730, we read as follows from the editor:

"CAN DO NOTHING WITHOUT MONEY.

"Christ Jesus said, 'without ~~me~~ ye can do nothing.' Certain sectarians of the present day have ascertained, that *without money* they can do nothing. Money is to them everything—it is the power with which they hope to move the world. Christ is nothing in their estimation, and the gospel is nothing; but money is the 'all in all.'"

How many, the appeals of this editor and his correspondents to the infidel prejudices of men upon the subject

of missions and other benevolent enterprises! *Priests, Priestcraft, Money, Spunging the poor, &c. &c.*, has been as common a cry with them as with professed Infidels. But has the gospel been everything, and money nothing with these men? Nay. Some of them have made themselves rich by this very work, viz.: traducing the character of good men. This has been a species of juggling, by which they have turned the attention of their deluded votaries from themselves to others, while they have sponged many of them, it is to be feared, out of their interests for both worlds. The writer was a subscriber for, and constant reader of, the Trumpet for two years, and he well knows the effect it produced upon his own mind. It filled his heart with all bitterness against evangelical ministers of every denomination; and this feeling was very general among the Universalists with whom he associated. We were in the habit of considering ministers and leading members in the churches knaves, and the rest dupes; and who that took his lessons from the Trumpet but must have come to the same conclusion. What a wonder of mercies that we were ever delivered from that horrible pit!

One more specimen under this head. In the Trumpet for November 19, 1831, is an article as follows:

“ OUTRAGEOUS BLASPHEMY.

“ We have heard, that at a recent four days' meeting, in Rindge, N. H., (we believe we give the name of the town correctly,) there was a scenic representation of what the clergy call the day of judgment. One of them took the pulpit, and personated the judge. The pious ones took the right hand, and the rest of the congregation were disposed of on the left. To heighten the description, the judge repeated the well known words of the parable, saying, ‘Come ye blessed,’ &c. to those on his right, and ‘Depart ye cursed into everlasting fire,’ to those on his left. There was a large number of children present. ‘O,’ said the clergyman to them, ‘what if the day of judgment were to come now? What if the archangel's trumpet were this moment to be blown?’ At this signal a trumpeter who had been hired for the purpose, and whom the priests had sequestered back of the singing seats, blew a tremendous blast with his trumpet. The effect was indescribable. The children were frightened nearly into fits, and some of them, it is said, have not yet recovered from the shock. If this account be true, or if anything has transpired approaching to it, it is one of the most audacious and unjustifiable tricks we ever heard of, and deserves severely to be reprehended. We will thank any person acquainted with these circumstances, to send us a fair and full account, which we will readily publish, that the public may be more completely put on their guard against these deceptions.”

Mr. Thomas Whittemore, a professed Christian minister, *hears*, or *says* he hears, this story, and, with his peculiar promptness in these matters, he hastens to spread it before his readers, who, it would seem, have no mean relish for such food. The writer remembers well the great joy this article produced among the Universalists in the place where he then resided. It furnished them *argument* and *spiritual* food for a long time. But let it not be supposed that this labor of love was confined to 1831; for nearly ten years after, editor Drew gives the following in his Banner for April 17, 1841:

“NEW CONTRIVANCE.

“Some of the Limitarians in N. H. have contrived a new way of frightening and converting people. It consists of a scenic performance in the night time, before the assembled congregation, of the day of judgment. When the proper time arrives that the people are to be exhorted to ‘come to the anxious seat,’ a loud shrill blast is suddenly blown with a large bugle, by a performer concealed in the gallery, and a heavy log of wood is rolled over the garret floor to resemble thunder. In several cases this has had ten fold the effect that the mere preaching of the gospel could have. In one case, rising a hundred were converted by these means in a night. We hardly need to say this solemn mockery is akin to absolute blasphemy. But as of old, so now, ‘men have sought out many inventions;’ but happily such craft generally returns to plague the inventors.”

Here, after almost *ten years* have elapsed, is a story of similar import with that of Mr. Whittemore's, and, from its caption and construction, we should think that it was an affair of very recent occurrence. But with the old Trumpet *hearsay* before us, we cannot resist the conviction that it is Mr. Drew's version of that old story. Mr. Drew has given us no authority whatever, and doubtless had none save the old Trumpet story of ten years' standing; but never mind, whether true or false, old or new, his patrons are pleased, Universalism is propagated, and all is well. “O my soul, come not thou into their secret; unto their assembly mine honor be not thou united.”

## CHAPTER II.

### SAME SUBJECT CONTINUED

EVERY candid mind will see that a doctrine must be erroneous, which demands of its votaries such work as we have exposed in the preceding section.

#### § 1. *State Prison Convicts.*

In their great zeal to make the doctrine of endless punishment the great source of all evil, the advocates of this error have visited some of our State Prisons, and have found, as they say, by questioning the prisoners, that most all of them are believers in future and eternal punishment; and the conclusion they draw is, that this doctrine is productive of vice, while Universalism is productive of virtue. This is the impression they ever labor to make from these prison visits. Now suppose an atheist were to visit these same prisons, and ask each convict if he believed in the being of God; doubtless the answer, in almost every case, would be in the affirmative. Then, according to the reasoning of Universalists, we might righteously come to the grave conclusion that a belief in God is productive of vice, while Atheism is favorable to virtue! We have but little confidence in these prison reports from Universalist ministers. Why do they look after this matter? Why, to get something to help push forward the errors they propagate, and they *will* not be disappointed. It is surprising to witness the efforts of these men to make it appear, that to Partialism, as they call it, is to be attributed the greater part of the wickedness practised in our world. A little more than five years since, Mr. C. C. Burr, one of the editors of the Universalist Palladium, published in

Portland, gave the following in that paper :—"A truth. An English paper states that among the convicts of Van Dieman's Land there are 1389 Methodists." Mr. Burr then gives the impression that they were Methodists at the time they committed the crimes for which they were banished. About the same time Mr. Drew of the Banner noticed the same report in an article under the caption of "*Morality of Methodism*," and gives it the same turn with Mr. Burr, viz. ; that they were Methodists when they committed the crimes, and thus these two editors *edified* their patrons with falsehood.\*

The Wesleyans in England, it is well known, are a great missionary people. Their missionaries are found in every quarter of the globe. Van Dieman's Land is one of the places of banishment for criminals, under the British government, and from the severity of English laws, it is well known that many are banished for very trifling offences. The Wesleyans have a missionary establishment among them, and by their labors, the above named number of these poor exiles were converted to God, and gathered into the Wesleyan Church : a work over which angels and all good men rejoice. This was given in the Wesleyan Missionary Report for 1839, and was copied into the Christian Advocate and Journal, and other papers in America, and Messrs. Drew and Burr, two *professed* Christian ministers and editors, seize upon this glorious fact, and use it as above named. These men, be it known, profess a religious belief which they contend is perfectly free from all the immoral tendencies of Partialism. Of its moral effects upon their own hearts, the reader will judge by their works. Since these men would make the impression that Methodism has a grossly immoral tendency in England, it may not be improper for us to introduce the testimony of a man who was not a Methodist, but who occupied a place where he had an opportunity to witness the moral effects of Methodism in England, equal at least, to that of Universalist editors in America. We find it in the Report now before us, of the Anniversary of the Wesleyan Missionary Society, held in Exeter Hall, London, May 4, 1840. "Sir Peter Laurie, a venerable knight, and

\* The articles named appeared in these prints either the last part of 1839, or the first part of 1840. The wickedness of the one in the Palladium was exposed in the Wesleyan Journal of Feb. 13, 1840. The one in the Banner we think appeared first. We should like much to give Mr. Drew's article, as it is a fine specimen of that man's method of doing things, but we have lost both of the papers.

alderman of the city of London," took the chair, and in his speech on that occasion, said, "*I have long been an active magistrate, and I do not remember any instance when I have had to send one of your body to prison; and I would that all the country might embrace your sentiments, and emulate your moral character, for then no police would be heard of.*" So much for the immorality of the Methodists in England.

The *out-of-sight* Reviewer of Hill's sermon on Universalism has boldly asserted that Thorn, now in Thomaston prison for murder, is a Methodist. This, like many other similar stories published by the advocates of this error, is utterly false. Thorn is *not*, and *never was*, a Methodist. We state this on the authority of Rev. A. Moore, who was the stationed Methodist preacher at Brunswick, and whose charge embraced Harpswell Island, the residence of Thorn previous to the murder.

A statement has been the rounds in Universalist prints, and the above named Reviewer reiterates it, that the "Legislature of Ohio selected at one time, a Methodist chaplain for the prison, on account of there being more Methodists than any other class among the prisoners." Now this may be partly true, or it may be wholly false, for such is the *twistical*\* character of these writers, and their utter recklessness in regard to truth upon these subjects, that we place no manner of confidence in such statements until we see them confirmed from some other source. But admitting that there was a Methodist chaplain appointed, and that the choice of

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\* We acknowledge our indebtedness to Mr. Drew for this word. Its history is this: Some time since, Messrs. Drew and Whittemore got into a quarrel through their respective papers, about the character of the notorious J. B. Dods, in which the former says of the latter, (Banner, March 11, 1843,) "We have for a long time been aware, as have also most of our brother editors and preachers, that Br. Whittemore, when his mind has become warped by prejudice against *friends*, as well as *foes*, is one of the most unfair and *twistical* writers connected with our cause; but we were never called to experience so complete and final proof of his disregard of common fairness and fraternal courtesy as we find in his last paper." Again, "We will just say that in only fifty lines of his editorial remarks, embracing the close of the first column on his third page, we counted and marked no less than *thirteen* errors, which, if intended, are, (to speak plainly,) *falsehoods*; or if not intended, are mistakes of too serious a nature to be committed by a man who professes to understand his subject." Observe, this is not from an enemy to Universalism, but from one of the fraternity. Now this same Mr. Whittemore has written a book called *The Guide to Universalism*, a book of unparalleled popularity in the order, a book recommended and sold by Universalist ministers generally, in which he professes to explain all the principal texts which are thought to oppose Universalism. That he is considered an oracle by the order is not to be doubted, nor is it to be doubted that he considers himself such, for a few months since he advertised as follows: "*All who have doubts with regard to their final salvation, are requested to write us, and state the circumstances from which their doubts arise, and we will endeavor to give them peace.*" Reader, be cautious how you receive peace to your undying soul at the hand of this man. You may find that you have been deceived by his *twistifications* when it is too late.

the prisoners was consulted, what does it prove? Does it prove that those prisoners were Methodists when they committed the crimes that lodged them there? All must see that it does not. The probability is that a large portion of the poor men who find their way to prison had, when they committed their crimes, no settled religious belief whatever, but were completely afloat, disbelieving much, and believing comparatively nothing.\* On entering the prison, they leave many exciting influences behind, are cut off from intercourse with others, and have the Bible, and generally no other book to read. With such an opportunity for reflection and the study of the Bible, it is not strange that the most of them who believe in the Bible at all, should believe in eternal punishment. Indeed it would be astonishing if, under these circumstances, any should become Universalists, for men do not generally become such by calmly reading the Bible, but by reading Universalist papers and books, and hearing Universalist preaching. The prisoners, in general, are as capable of judging of what the Bible contains, as any other unconverted men; and as they learn evangelical sentiments from the Bible, it is no wonder, unless they wish to be deceived, that they should choose an evangelical minister, and not a Universalist for a chaplain. Were Whittemore's Guide furnished them instead of the Bible, and had they no knowledge of the Bible save what is found in that work, we might soon find the most of them to be believers in Universalism; but they have the Bible and not the Guide, hence their belief in eternal punishment, i. e., a part of them; for it is undeniably true that Universalists have been, and are now in the State Prisons. Some of them, if inquired of, might not admit the fact; for it is no uncommon thing for some of the most zealous supporters of this dogma to reply in the nega-

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\* That this remark is correct, is evident from the following facts taken from a valuable tract, entitled "*Permanent Sabbath Documents*," as found in the S. S. Messenger for June 20, 1844: "Of twelve hundred and thirty-two convicts in Auburn State Prison, New York, in 1838, only *twenty-six* had been careful to observe the Sabbath in their past lives. Of fourteen hundred and fifty, in 1839, only *twenty-seven* had kept this day. Of sixteen hundred and fifty-three in that prison previously to 1840, *twenty-nine* only had remembered the Sabbath day; and of two hundred and three, committed in one year, only *two* had any regard for this sacred day. In the Massachusetts State Prison, of one hundred men admitted in one year, *eighty-nine* had been accustomed to openly violate the Sabbath. Said a gentleman who has had the charge of more than one hundred thousand prisoners, '*nineteen out of twenty have neglected the Sabbath and other ordinances of religion.*' These facts show us that but few comparatively go to the State Prisons who ever have been connected with Christian Churches, for persons are not admitted, or if admitted, do not continue members long if they do not regard the Sabbath.

tive, when questioned upon this subject, and assign as a reason, that they "*are not good enough to be Universalists.*" Now these *exalted views* of Universalism, and this *extreme modesty* may obtain in the State! Prison as well as elsewhere. We recommend to the reader,

1. When you see these accounts of the wickedness of the Partialists by these men, place no confidence in them whatever, until you learn their truth from some other source, for many of them are false from the very bottom. Witness the cases of Thorn, and the English exiles to Van Dieman's Land.

2. Ask yourself the question, can this be the cause of truth and righteousness which requires such means to propagate it? Ask yourself, too, why it is that evangelical papers do not keep up such an array of stuff before their readers, from week to week; if it is because the Universalist denomination is so singularly pure that no black characters and deeds of theirs could be presented?

3. When you hear their oft repeated boasts of the small number of their faith who are convicted of crime, bear in mind the vast disproportion of numbers there is between the Universalist denomination and all the rest of the people in the United States; and, admitting it true that so few Universalists are convicted, it should be remembered that but comparatively few professors of religion are convicted; that the great mass who are sent to State Prisons, have no fixed religious sentiments at all prior to their imprisonment. As it respects those who did profess religion, they were brought to the prison, not by evangelical principles, but by *acting in opposition to them*. Go to every one of them, and ask them if they were prompted to their crimes by evangelical principles and piety, and they will at once affirm that it was in violation of these that they committed their crimes; that the fear and love of God, and a just view of the retributions of eternity were, at that time, removed from their minds. We speak now of those who were once sincere in their profession. The crimes of such are in no way chargeable to evangelical sentiments.

4. Remember, too, that there are good and sufficient reasons why sensible prisoners should choose an evangelical chaplain rather than a Universalist, viz.: if modern Universalism is true, evangelical teaching could do them no essential harm; but on the other hand, if evangelical sentiments



are true, Universalist teaching might do them an irreparable injury.

Since Universalists cannot claim infallibility, their system may be false and ours true; this being the case, no wise man will reject evangelical Christianity, and throw himself upon Universalism, for that would be running an unnecessary risk. Let evangelical religion be embraced with all the heart, and such are safe, whether Universalism be true or false.

## § 2. *Universalism conducive to Morality?*

Universalists not only labor to make the impression that most all the wickedness in the world is the fruit of what they call Partialism, but also to show that Universalism is conducive to the purest morality, that in its operations the results are just what we might expect from a system of truth. All are so well acquainted with what they claim upon this point, that it is not necessary for us to present specimens from a vast amount that lies before us. We contend that it is a system of error and irreligion, that it fails to reform and make pious; while the true gospel always has and does now produce these effects, unless counteracted by some foreign influence. That their system is sadly deficient in this respect, we may gather from the writings of Universalists themselves. We might give other quotations from their writings upon this point, but the statement of one fact shall suffice for the present. In the Trumpet of July 11, 1835, the editor, in giving an account of his visit to the Maine Conference of Universalists, and of the resolves reported and passed by that body, gives the following:

"They declare the cause of Universalism worthy the support of men of piety and religious feelings; and recommend to the societies in Maine, that no man known to be addicted to habits of drunkenness, or gambling, or profane swearing, or who is an unbeliever of Christianity, should be appointed to office in the societies" !!

Observe, there is nothing said in the resolution about private members, only the officers! This was passed *sixty-five* years after he, whom they are pleased to call Father Murray, landed on our shores, and *thirty-six* years after the organization of the Maine Convention. What shall we think of the sin-killing power of Universalism, when, at so late a period in its existence, it was found necessary to pass such a resolution in a State Convention? This is not the pro-

duction of a *fugitive* author, but was put forth by a State Convention, and reported by Mr. Whittemore. That there is, to a great extent, a disrelish to practical preaching in the denomination, and that Universalism tends to immorality and irreligion, is the united testimony of all the ministers who have renounced the doctrine within a few years past. Many pages might be filled with such testimony from works before us. Those ministers who left them in 1831, calling themselves Restorationists, have presented the deleterious influence of modern Universalism from what they themselves had witnessed, in as deep colors, as any Anti-Universalist ever did. The leaders in the denomination see the utter inefficiency of the system in this respect, hence their great labor to make the world believe that Christian churches are as bad as their own. It is to pull down others to a level with themselves in the public mind, that they seize with so much avidity upon the defections and apostacies of church members, and publish them to the world. But if this is the tendency of Universalism, how is it that there are some respectable men found in the denomination? We answer, that they are so upon the same principle that some, who openly profess Infidelity, are persons of many good qualities, in many respects good citizens, kind neighbors, &c. We are all aware that there are some such Infidels, yet no Christian thinks of attributing these good qualities of theirs to Infidelity, but they possess them in *spite* of Infidelity. Notwithstanding their hatred to Christianity, they are greatly indebted to it for its moulding and elevating influence upon their own character. If their birth and education had been in a heathen land, they would doubtless have been as debased as millions now are who possess minds naturally as good as their own. Now these respectable Universalists occupy the same position in respect to true Christianity. Many of them are children of praying parents, and all have had the advantages of a general Christian influence and instruction, and were the same respectable men, *before* they had any connection with Universalism, and some of them still retain this character, in spite of Universalism and their opposition to truth. This system had no agency in giving them this character. It is a fact too, that not a few of this class are not aware of all the absurdities which must be believed, and all the truth which must be rejected in order to be a consistent modern Universalist. We would propose

the following questions to those who boast so much of the good moral effects of this system, and at the same time point us to some respectable men among them in proof of it. Were not these the same worthy, respectable men before, that they were after, they became connected with Universalism? Have you ever known intemperate and vicious men reformed by Universalist preaching? The writer has had some chance for observation upon this point, and he has never found a *single* instance of reformation brought about by Universalist preaching. A man of this faith was once asked if he ever knew a vicious man reformed by his doctrine. He hesitated a moment, and replied, *Yes, the Apostle John*. He was then asked to present a specimen from the town in which he lived, but instead of answering the question, he commenced berating the Partialists, talking of their self-righteousness, classing them with the old Pharisees, &c. &c., but did not attempt to point out a single reformed man, although that town contained more of his faith probably, than any of the same size in the State: But are there now no reformed men among Universalists? We answer, yes. This calls for a few words. It is well known to some that the advocates of this error, in some places at least, have endeavored to turn the glorious Washingtonian Temperance Reform to their account, and some of the reformed have been drawn in among them, while many of them ranked themselves among the Universalists years before their reformation. So now we hear of persons among them who are reformed. But was it Universalism that reformed them? No. Mormonism had just as much to do with it as that error. It is well known too, that many of the Universalists were for five, ten, twenty, or more years addicted to intemperance and its kindred vices, and these were not occasional hearers of the doctrine merely, but were those who evinced a strong attachment to it.\* They took the papers, supported preachers, advocated the doctrine, and berated the Partialists. Their *Christianity* did not reform them, but Washingtonianism has reformed many, so far as intemperance is concerned; but it is to be feared that some, through the agency of their teachers, have mistaken their temperance conversion for a true conversion to God. For a drunkard to become temperate is a good

\* The resolution of the Maine Convention on p. 106 is enough to confirm this remark, had we no other evidence of its truth.

and great thing, but for one to become a Christian, is a better and greater thing; for by the latter the former is secured and much more. Now vast numbers of the intemperate, long before the temperance movements, became Christians through the instrumentality of evangelical truth. We have known Methodist societies where some of the most useful and pious members were once persons of intemperate habits, but the gospel (not Universalism,) found them — that gospel which is the power of God unto salvation — and has made them a blessing to the world, and prepared them for heaven. Yes, blessed be God, there are thousands in the different evangelical orders that have been thus saved by the blessing of God upon the labors of Christian ministers; and what have Universalists been doing all the while? Have they been leading sinners to Christ, and reforming the vicious? No, but they have thrown every impediment they possibly could in the way of this work, by ridiculing revivals, and traducing the character of faithful ministers. Have Christians no cause of complaint? We have seen much boasting on the part of the advocates of this system, of the purity of their faith, and its purifying influence upon the hearts and lives of its recipients, but we have no conviction that it is so. Our convictions are all to the contrary.

§ 3. *Renunciation Stories, Abusive Letters, Who are Universalists? &c. &c.*

In No. 995 of the Trumpet, the editor has an article on the "Conversion of Universalist preachers," in which he says, that according to report, he has renounced his belief more than a dozen times, and others of his brethren have been reported in a similar manner, &c. He then inquires,

"How do such reports originate? How do they gain such extensive circulation? Have our opposers made lies their refuge? Do they believe the end sanctifies the means? For the honor of religion, we beg them to pause and consider the wickedness of the measure they have adopted."

"How do such reports originate?" Why, doubtless, in many instances, they originate with Universalists themselves, in order to make capital for the propagation of their sentiments. If they can succeed in getting a report in circulation that Mr. Whittemore has renounced his faith, it will afford him an opportunity, not only to contradict it in an

editorial, but to hold it up to his readers as a specimen of the wickedness of the Partialists. These reports arise in the same way that certain abusive letters, purporting to be sent to Universalist ministers, originate. There is one in the Trumpet, No. 780. We give it entire.

#### "UNPRINCIPLED OPPOSITION.

"Br. Price, the editor of the 'Christian Messenger,' recently received a letter from Philadelphia, charged 12 1-2 cents postage, of which the following is a copy:

"'You Hell-hound,—How dare you preach the cursed doctrine of Universalism? You may expect the heavy vengeance of God upon you. Repent, and be saved from the wrath to come.

"'PRESBYTERIAN.'

"We sometimes receive such letters ourselves. There are always certain unprincipled, impious persons opposed to Universalism, who find it utterly impossible to restrain their wrath and bitterness. How far the doctrine which they believe nourishes such a spirit, let the reader judge."

Here the reader has the letter, together with the use the editor of the Trumpet has made of it. Now who believes that a Presbyterian wrote this letter? No candid mind will believe it for a moment. But doubtless many who are under the inspiration of Universalist papers, believe it, and love to believe it. This probably was manufactured by the editor of the Messenger, or furnished by a Universalist, who well knew the use that would be made of it to excite hatred towards the Presbyterians, and sympathy for the *poor persecuted* Universalists.

In the Zion's Herald and Wesleyan Journal of April 17, 1844, a letter appeared over the signature of J. W. True, a Methodist minister, giving an account of the downfall of Universalism in Andover, Mass. That letter was a base forgery. Mr. True did not write it. Of what religious faith, think you, was the writer of that letter? Judge ye. These are some of the means by which Universalism has been, and is now, propagated.

Since writing the above, the Trumpet of April 27, 1844, has come to hand, by which we find that the base author of the letter to Zion's Herald has accomplished what was doubtless his design in writing it; for Mr. Whittemore has written an editorial against the Methodists in his usual style, in which he cries out Avery, Johnson, &c., most lustily. On another page of the same number of the Trumpet, he notices Br. True's denial of authorship of the letter,

and also states, that the editor of the Herald says the letter is a forgery. In doing this, Mr. Whittemore puts the words "*a forgery*" in italics. In view of these things we say again, with the prophet, "*O my soul, come not thou into their secret; unto their assembly mine honor, be not thou united.*"

The author of the Guide says, (p. 16): "An attempt has been recently made to distinguish Universalists only by a disbelief in future punishment. Such an attempt is unjustifiable." "On this subject we have never had but one opinion, and that opinion we have frequently expressed, viz.: that all persons, who truly believe in the eventual salvation of all mankind, by the grace of the Lord Jesus Christ, are Universalists. This is the rule we laid down in the Modern History of Universalism." "The rule we prescribed to ourselves in the compilation of that work, we still adhere to, and always shall." "There are some Universalists who hold to punishment after death; nevertheless, we are glad to hail them as Universalists." This sounds very liberal towards Restorationists. Here we have this gentleman's profession; now for his practice. In the Trumpet of Jan. 18, 1840, he gives the following:

"We visited a Sunday school of our denomination not long since; and being requested, we undertook to hear the recitations of a class which used Hudson's Questions. We soon found ourselves in difficulty by coming in contact with the author's views of punishment in the future world. After we went home, we looked over the work, and found it exceedingly objectionable.

"On p. 33, edition of Messrs. Mussey and Tompkins, published in 1837, it will be seen that Mr. Hudson applied John v. 28, 29 to the future life; and he puts this question to the child, 'How should we live in view of this future retribution?'

"There is an evident attempt to favor the doctrine of FUTURE RETRIBUTION, p. 57. The passage on which the questions are founded is Matt. x. 28: 'Fear him which is able to destroy both soul and body in hell.' Mr. Hudson teaches the children, that *soul* here, (*psuche*) signifies the immortal part of man. He intends the children shall understand that this *hell* is in the *future state*. Any judicious person who will run his eye down page 57, will see sufficient proof of the enmity of Mr. Hudson to the sentiments of Universalists. Why should such books be introduced into Universalist Sabbath schools?

"Rewards, in the future state, for the deeds of this life, are taught on p. 73, in the following questions: 'Was not Christ rewarded in a *future life* for his labors in the present?' 'This being true of Christ, is it not *equally* true, that his faithful followers will be rewarded in another life?' Again on p. 74, 'What reward did Christ promise

his followers in the *world to come?* 'Are we called upon to act with reference to the *future state*, as well as to the present?'

"On p. 80 we find that Mr. Hudson felt great compassion for poor Lot, on the ground that he was very illy treated to be left in this world, if the Sodomites went to heaven. He inquires of the child, 'If the wicked Sodomites were taken *immediately* to heaven, was not the Lord more merciful to them than to just Lot?' Is not this a fine lesson for a Universalist Sunday school!"

The author of this Question Book is Mr. Charles Hudson, a Restoration minister, a believer in the ultimate salvation of all men, and is, of course, according to Mr. Whittemore's definition, a Universalist. Now what has he done? Has he taught endless punishment in his Question Book? No, this is not the complaint. But he has taught future retribution, and that we are called to act in reference to the future state as well as the present. Mr. Hudson is a Restorationist, and he has put forth nothing in his Questions contrary to such a belief; yet Mr. Whittemore will have it, that there is in his book "sufficient proof of the enmity of Mr. Hudson to the sentiments of Universalists," and asks, "why should such books be introduced into Universalist Sabbath schools?" Here we have a sample of the crookedness of the man, on this subject, who stands forth as *guide* to Universalists.

If we mistake not, the same ground has been taken by Mr. Drew in his Banner with respect to the question, "Who are Universalists?" Well, how does he practice? In his paper for May 9, 1840, is an article from a correspondent, stating that at a Lyceum, in Dixfield, Me., a statement was made relative to Charles Cook, once a Universalist preacher, that he was sent to the State Prison, &c. He then asks Mr. Drew for light upon the subject. Mr. Drew answers as follows:

"Mr. Cook was an orthodox minister at Boothbay, when and where his conduct was such that he was excommunicated. After that he joined Paul Dean's party in Massachusetts, calling himself a Restorationist, but having no fellowship for Universalism. He was sent to the Charlestown State Prison for receiving stolen goods. Ed. Banner."

Who was Paul Dean, of whom the editor speaks? He was a Restorationist in Boston, and of course a Universalist, according to the definition. But Cook, who was sent to State Prison, had joined Paul Dean's party, i. e., the Restorationists, "*having no fellowship for Universalism.*" Thus they play *fast and loose* upon this subject, all for the good of

the cause. As we have before stated in this work, some of their ministers profess a belief in future retributions, but few are ever known to preach the doctrine — it would not be tolerated among modern Universalists. We have seen the treatment Mr. Hudson has received at the hand of the editor of the *Trumpet*, notwithstanding his liberal professions. Mr. Balfour, after stirring up his brethren to boldly oppose the doctrines of the soul's immortality and endless punishment, says, (*Trumpet*, Dec. 3, 1831):

"We do not blame those Universalists who believe in the soul's immortality, and its going to hell at death, for not boldly opposing such tenets. No, but must blame them for not getting up similar revivals with limited hell torments, as our orthodox friends do with endless hell torments."

Now this class of advocates of error profess the largest benevolence and philanthropy, and spend all their time to deliver men from the fear of endless punishment, in order that they may be happy in this world, but raise no warning voice to apprise them of the danger of a limited punishment in the world to come. Who can blame Mr. Balfour for pointing out to them their inconsistency? Paul shunned not to declare all the counsel of God, but these men can withhold a part, yet claim to be gospel ministers! We have no respect for, or confidence in, those ministers connected with the sect of modern Universalists, who profess a belief in limited future punishment, yet never preach it from their pulpits. Our conviction is, that it is a species of craft to decoy men into Universalism. To a mind not enlightened upon the subject, the doctrine of limited future punishment does not at first present so glaring an absurdity as no future punishment, and it is a fact that most of those, who leave the truth and go down to Universalism, do not embrace the no future punishment scheme, at first, but believe in future punishment and Restoration. To help forward this class, these preachers doubtless find it very convenient to have a set of reserve doctrines, the public advocacy of which would not be tolerated by full-grown Universalists.

Their first, great labor, is to prevail upon men to abandon endless punishment; this gained, they then, like the leaders of the French Atheism, initiate them into other degrees, and soon they reach the sublime climax of modern Universalism, viz.: *religion is designed only for this world; man's conduct here cannot affect his future state; no future judg-*



*ment ; all shall be made holy and happy by the resurrection ; man has no immortal soul.* Reader, beware how you take the first step ! When you once break loose from this fundamental doctrine of Christianity, there is no calculating where you will float. You may soon follow the wake of Abner Kneeland into Atheism. Rev. Mr. Hill, in his sermon on American Universalism, gives the following as taught by Universalists, p. 9 :

“ Universalists maintain that it will not make the least difference in the future state of men, whether, on the one hand, they repent of their sins, believe on Christ, and become truly converted to God, and obey him all the rest of their days ; or, on the other hand, live all the days of their lives, in the practice of the most abominable crimes, and go blaspheming down to the grave at last, their state will be precisely the same in the world to come.”

The reviewer of Br. Hill's sermon objects to his charging this upon the Universalist denomination, and says, p. 13, that “ many Universalists believe in future, limited rewards and punishments ;” and “ if there be *any* to whom the assertion would be applicable, it is evident that no such sentiment is denominational.” Now we have no evidence, (the reviewer has furnished us none,) to show that *many* in the denomination are believers in future retributions ; but observation and testimony are both to the contrary. These teach us, most clearly, that but few, very few, compared with the whole number belonging to the sect of Universalists, believe in any rewards and punishments whatever, in a future state. Hear Mr. Whittemore upon this subject. After laboring to show that it avails nothing against modern Universalism for opponents to refute the opinions of Origen, Rely and Winchester, he says, (*Trumpet*, April 2, 1831) : “ Universalists now, know of no condition for man, beyond the grave, but that in which he is ‘ as the angels of God in heaven.’ ” “ Let the opponents then, refute, if they can, the views of Universalists of the present day.” It will be seen that Mr. W. here distinguishes between the belief of Universalists of other days, and those of modern times, when he says : “ *Universalists now, know of no condition for man beyond the grave, but that in which he is as the angels of God in heaven.* ” This we are called upon to refute as the doctrine of Universalists of the *present day*. All will see that, if there is any meaning in language, Mr. W. has declared no future punishment to be a denominational sentiment. Is the

man who stands forth as *guide*, in the order, correct? Then all that Br. Hill has said upon this point is true.

That but few in the denomination believed in any future punishment, as early as 1829, appears from the *Modern History of Universalism*, p. 439; where are found answers to letters addressed, by the author of that work, to ministers in various parts of the United States, upon this subject. If we may judge from their leading organs in New England, the *Trumpet and Banner*, the whole force of their teaching, from that to the present time, has been against any future punishment. We have before us files of the *Trumpet* for more than ten years, also 150 *Banners*, and other papers of the same stamp, all of which have been carefully examined. We have besides, 20 volumes of books written, the most of them, by leading men in the denomination; also sermons, tracts, &c. &c. the most of which have been read with care; but, in all these papers and books, we do not recollect of meeting with a *single* effort to teach future rewards and punishments, on the part of any editor, correspondent, or author, connected with the denomination; while the sentiment is vigorously opposed in all these books and papers. Now why is this, if *no future punishment* is not a denominational opinion?

Since writing the foregoing, we have taken up the *Gospel Banner* for Nov. 18, 1844, and find the following from the editor:

"Rev. Russell Streeter is writing a series of letters in the *Universalist Watchman*, addressed to 'A Young Minister,' in which he objects to the no future retribution scheme of Father Ballou and others, and contends for man's accountability in another life, for sins committed in this. He is a Restorationist, and always has been. The number of such in the denomination is not small, but their desire for the peace of the order has caused them to be more careful than some of different views have been, as to committing the order to their opinions."

Now we ask, could there be a more contemptible character presented than is here given by Mr. Drew of Mr. Streeter and others? "*Their desire for the peace of the order has caused them to be more careful,*" &c. That is, they have, very generally, said nothing about a future hell, to which, they believed, their fellow men were exposed; but have been in closest union with, and have suffered their fellow travellers to eternity to be deceived by those who were

teaching no future punishment, and that for the sake of "the peace of the order!" What shall we think of the professed benevolence of those that fail to apprise men of such danger? and what of their character, as professed ministers of Christ, when they keep concealed a portion of what, they think, is taught in the Bible; yet claim to be the only true successors of Paul, who could say to those to whom he ministered, "I have not shunned to declare unto you all the counsel of God?" If such men have any belief in a divine revelation, let them read what God says of certain watchmen, (Ez. 33 : 6,) and take warning.

## CHAPTER III.

### SAME SUBJECT CONTINUED.

WERE it not for the duty we owe to the cause of God, no further exposure of this work of depravity would be made; but being convinced that the times and the cause of God demand it, we proceed.

§ 1. *Churches, Baptism, Lord's Supper, Prayer Meetings, Family Prayer, &c., &c.*

No man can, we believe, read the New Testament, but must see most clearly, that Christians, in the time of the Apostles, were organized, in church capacity, with proper officers, such as bishops or elders, and deacons. It is equally plain, too, that they attended to Baptism the Lord's Supper, and that they associated together for prayer. Let us inquire now, how it has been with the Universalists of our country, in respect to these things. All acquainted with them know that, not in a few instances merely, but very generally, they have been disregarded by them,—that there are places where some of their most numerous societies have existed for twenty, thirty, or forty years before any church was formed, or any of the ordinances administered, and that there are not a few places now, where societies have existed for years, and no attention whatever has been paid to these things. Although the distinguishing peculiarities of American Universalism were not embodied and presented to the world until the present century, yet its advocates claim, as their origin in this country, the time when John Murray landed upon our shores, which was 1770. Hence he is called “the Father of Universalism in America.” So we see that

for 70 years, the forming of churches, and attending to the ordinances, have been very generally neglected by the order.

Their Almanac for 1840, containing their statistics, is before us, from which we present the number of societies and churches in the New England States at that period.

	Societies.	Churches.
Maine,	104	3
New Hampshire,	81	9
Vermont,	91	6
Massachusetts,	127	40
Connecticut,	25	
Rhode Island,	4	1
	<hr/> 432	<hr/> 59

According, then, to their statistics for 1840, there were more than as many again churches in Massachusetts than in all the rest of the New England States; and more in Massachusetts than in all the rest of the States in the Union. In the three churches in Maine, there were 103 members. The Church in Portland is the oldest, having been organized in 1827, and according to the statistics, contained but *thirty-five* members in 1839; while the society numbered 150, or 50 more than any other society in the State. The reader can see by this, the importance attached to Church organizations by this sect for 70 years, i. e., from the time Murray arrived until 1840. As Church organizations have been opposed and neglected, so have gospel ordinances. Perhaps in Boston and a few other places, there may have been something like an attention to them, occasionally, for some years; but they have been generally trampled under foot by the denomination: so that prior to 1840, in places where some of their oldest and most numerous societies existed, it would have excited as much astonishment as a snow-storm in August, were it announced that the Universalists were about to baptise or administer the Lord's Supper. Since they have commenced imitating Christians, in these respects, it is somewhat amusing to see what a display some of their editors make in giving notice of these occasions. The following from editor Drew will serve as a specimen. (*Banner*, Aug. 1, 1840):

"Br. D. Forbes of Hallowell, administered the ordinance of baptism, last Sabbath, by immersion, to Br. E. Fisher, Jr., a member of the special Legislative Committee for revising the laws, and a licentiate of the Maine Convention of Universalists for the Gospel ministry. Great numbers of people attended to witness the ceremony."

By this, the public are apprised of several things.

1. That Universalists sometimes baptise.
2. That the subject in this case was no mean personage, but "*a member of the special Legislative Committee for revising the laws, and a licentiate of the Maine Convention of Universalists for the Gospel ministry !!!*"
3. That it excited no small degree of curiosity ; for great numbers attended, to witness the ceremony. It is probable that the most of them never witnessed a baptism by a Universalist before.
4. That Universalists license men to preach who are not baptised. It may be added that there are some in the order who have preached for years who were never baptised.

As it respects prayer-meetings, space need not be occupied to show that these have been scarcely known among this sect until very recently ; and even now, when they sometimes attempt such meetings, there is generally but little praying, the most of the time being spent in speaking, not of the comfort they find in deliverance from sin, but of the great happiness they enjoy by their wonderful deliverance from a belief in Partialism ! In order, it would seem, the more successfully to keep young men from Christian meetings, and hold them under their influence, the Universalists in Boston, a few years ago, established what they called the "*Young Men's Universalist Institute.*" The members met for discussion, on Sabbath evenings, in Murray's Hall, over Mr. Ballou's Church. In the Trumpet for Sept. 15, 1838, we learn that the question for the following Sabbath evening was, "*Ought females to take a part in public affairs ?*" These meetings were similar to those of a Lyceum, and were doubtless got up as a substitute for prayer-meetings. We can easily conceive how a Sabbath evening would be spent by irreligious young men, engaged in such discussions. We have been informed that they were often seasons of great mirthfulness.

Infidels, being possessed of corrupt hearts, and destitute of moral principle themselves, have ever been wont to charge upon Christians, and especially Christian ministers, the grossest hypocrisy in attending to their religious duties. The word *hypocrisy*, when applied to Christians, has been much more powerful upon a certain class of minds, to keep them from Christianity, than all the arguments Infidels could bring against the Christian faith. These remarks are no less true respecting the propagation of Universalism. The leaders in

this have freely applied this epithet to all who have been strict in their attention to Christian institutions. Neglecting these things themselves, yet desirous of bearing the Christian name, they have resorted to the trick of branding others with hypocrisy, as a kind of apology for their own sins. They have cried "priestcraft," "hypocrisy," &c., as lustily as the ripest-Infidels ever did, and this, doubtless, has been one cause of the great success, of which they boast, in *converting* Infidels to *Christianity*. No wonder that a goat, occasionally, should leave one pasture for another, especially, when the transition is so easy, and an abundance of the same kind of food found in the new field, that was found in the old. In the Banner of Nov. 2, 1839, is a constitution for a Self-Examining Society, from which the following is an extract :

"'Physician, heal thyself,' is an admonition coming from the highest authority, and as applicable to the Scribes and Pharisees now, as it was 1800 years ago. Did the members of our popular Societies, as well as others, take half the pains to examine themselves, and correct their own faults, that they do to hunt up and expose the faults of others, how much more like Christians would they act! How much more happy and peaceable would be the condition of every community and neighborhood! And were a society for self-examination once instituted in this or any other place, and made as popular as temperance societies, and many others now are, how much less running to and fro, or of numbers standing in the corners of the streets, thanking God that they are not like other men, should we behold."

Then follows a constitution for the proposed society, made up of sheer infidel cant, aimed at the benevolent operations of the day. In a word, it is just such a thing as every Sabbath-breaker, Bible-hater, temperance-hater, rum-seller, and brothel-keeper in the land, would be heartily delighted with. This is its true character, and we would give the whole of it, were it not for its length; yet Mr. Drew not only admits it to his columns, but says of it, "We have seen it before, and approve of it very much." No doubt it was glad tidings of great joy to many of the readers of the Banner. When the zeal and benevolence of Christians endanger the craft of wicked men, they usually become great sticklers for self-examination and *secret* prayer.

In the Trumpet for Dec. 3, 1831, is the following from the editor :

#### "A SOCIETY MUCH NEEDED.

"Among the many societies which exist at the present day for the suppression of intemperance, suppression of slavery, suppression of

heresy, &c., &c., we do not recollect to have seen any one for the suppression of *hypocrisy*. This is one of the sorest sins that afflict the land; and it is worthy of a special effort to procure a remedy. The new society shall be named the *Anti-Hypocrite Society*, and it shall be designed especially for the clergy, they being most exposed to the vice which it is designed to suppress; though deacons, and very zealous church members, shall not be totally excluded. This will afford pious young women fine opportunities to make their pastors life members. No member of this society shall pray for purposes of ostentation."

All must see the drift of this, and to what kind of appetites this editor was catering. Had Mr. Whittemore taken this suggestion into every brothel in Boston or New York, and read it to the wretched keepers and inmates of such places, and those who visit them, no doubt it would have met with a hearty response from them all. In Whittemore's sermon on the "World's People," (*Trumpet*, April 21, 1832,) after stating that the world's people of our Savior's time were the Pharisees, or the "religious people of that age, the professors of piety, the orthodox part of community," he then goes on to draw their likeness in eight particulars, as follows, they "were a *praying* people," they "*disfigured their faces*, that they might appear exceedingly religious," they "observed frequent days of fasting," they "were zealous in the work of paying tithes," they "*were hypocrites*," they "were a noted *missionary* people," they "were much afraid mankind would go to heaven," "they oppressed the community." This done, he then, in his *peculiar* style, berates the benevolent operations in which modern Christians are engaged, and especially the missionary cause; then launches away at the praying people of the present time, telling us that Christ enjoined secret prayer, and that "prayer is the desire of the soul." He classes modern Christians with the old Pharisees, who were the haters of Christ, and charges them, indiscriminately, with the same wickedness they were guilty of, and then he will have it, that Universalists are hated because they have so piously come out from the world, and are so Christ-like!! This, like much which has appeared from the editor of the *Trumpet*, for fifteen or twenty years past, is just such a production as we might suppose every God-dishonoring rowdy in our land would receive most joyfully. The whole sermon is an effort to charge upon Christians of the present day, the grossest hypocrisy, and to turn the attention of the people from the irreligion of Univer-



salists, to the alleged wickedness of those Mr. Whittemore would call Partialists. So Universalism is propagated.

In respect to prayer, all who have lived in Universalist communities, know that this has been generally neglected; that praying in the family, and asking a blessing at the table, have been considered as relics of superstition, and unworthy the practice of men of reason in this day of light. We never knew a person of this faith, either minister or layman, to have family prayers, until within four or five years. An active Universalist was once inquired of, if he was in the habit of praying. He answered with apparent excitement, "my God don't need coaxing." Persons have lived in the families of some of their leading ministers for months, and never heard the voice of prayer in their houses. When their brethren in the ministry called to pass the night, they abounded with witty anecdotes about the Partialists, but never prayed. Hear Rev. M. H. Smith upon this point, who was a very popular preacher of that order for twelve years:

"No minister of the sect, whom I ever knew, maintained family prayer. I have known many to ridicule the custom, but no one to observe it. I have often been in the families of the principal advocates of Universalism, and passed the night. They have been at my house. I found no family devotions at their dwellings. They expressed no surprise at not finding an altar at my fireside."

Now how has it been with Universalists? Have they considered these sinful neglects? No. They have boasted of them as virtues. Their prayers were secret, such as Christ enjoined; they were not like the old Pharisees, praying, joining church, fasting, &c., to be seen of men. One would have supposed that persons, who had said so much about praying to be seen of men, would have had no public prayers at all, and thus evinced consistency. But these men, notwithstanding all they have said about praying to be seen of men, are seen standing praying in their pulpits from time to time; but this has doubtless been much against their inclination, and would have been abandoned before now, if public opinion would have borne them out in it. A few years since, Robert Smith, a Universalist preacher, and editor in Hartford, Conn., gave out in public that he should pray no more when he conducted public service. He contended that such prayer was wrong; that offering prayer in connection with a sermon, was a tribute to Orthodoxy that he was un-

willing to pay. He offered a reward of one thousand dollars to any man who would prove that the Savior<sup>1</sup> ever made a public prayer. Mr. Grosh, of Utica, an editor and minister in the order, says he preached several months without public prayers. (*Rev. M. H. Smith's Book*, p. 231.)

But it is said that this old order of things is passing away; that the denomination is growing better; that Universalism has been a thing of the head, but now it is getting down into the hearts of men. Well now, is it not passing strange, that the only pure gospel system in the whole world, should be so long getting into the hearts of men? The true gospel, "the word of God, is quick and powerful." But it cannot be said of Universalism, that it is quick and powerful, since it has been playing around the heads of men for seventy years, according to its advocates, and has but recently begun to get into their hearts. That a portion of the Universalists have changed their course somewhat within a few years, is quite certain. They now form some churches, baptise some, and attend to the Lord's Supper, "*till he come*," (1. Cor. 11 : 16.) a few pray in their families, and their editors begin to talk quite piously about "prayer-meetings," "revivals," the "work of God," &c., and editor Drew has published it to the world in his Banner, that he has family worship on Sunday mornings, that they read a chapter, say the Lord's prayer, sing, and play on the organ.

That there has been some change in the spirit of some of their periodicals, is quite obvious. The sound of the Trumpet, within a year or two past, is less coarse and vulgar than formerly. It has been some time since its editor republished Wm. Pitts' deistical letter, with his commendations, through its columns. It has not so much to say about "church and state," "hireling priests," "soul-saving divines," "praying Pharisees;" in a word, there are not quite so many appeals to the low and infidel prejudices of depraved and wicked men, as formerly; but yet there is enough in it to show us that Mr. W. is its editor still.

Here we ask, what has brought about this change in the course of Universalists at this late day? Is it their doctrines? We answer, No. Their doctrines possess no such power. Had they possessed it, these things would have existed years ago. *The old order of things for seventy years, was the legitimate fruit of their doctrine.* The fact is, Universalism

has been *forced* to assume the shape it has.\* Its advocates had labored hard and long, to keep up the delusion, that other denominations were about to be reckoned among the things that were, and that they were about to take the world, when the truth was, Christian churches were multiplying in a manner without a parallel in the history of our country. Unconverted men saw this, and also the transformation of character produced by the preaching of evangelical truth; but they looked in vain for any such good effect produced by Universalism. They saw most clearly, that if religion was of any value, it must do more for men than that system did for its votaries. The advocates of this error, seeing that they were fast losing their hold on the minds of the people, have found it expedient to imitate Christians, in some of the before named particulars. Policy prompts them to adopt some of those things they heretofore held up to ridicule, yet their inveterate enmity to the work of God, is still apparent. The course they now pursue in many places, is, to oppose revivals of religion, by going in where they dare do it, and seeking, or professing to seek, a controversy with those engaged in the work, calling in question what they say, winking at their comrades, and endeavoring, by scoffs, ridicule, and swaggering, to divert the attention of men from the salvation of their souls. Some of their ministers attend meetings in seasons of revivals, and endeavor to browbeat the people, and in some instances, as we have been informed, they have, in order to accomplish their ungodly designs, gone so far, as hypocritically to go forward for prayers. But if they cannot succeed in their designs, if people will, in spite of them, attend to their souls, they can, as readily, turn about and imitate those things they sought to destroy. They can, all at once, profess great joy, that a revival is in progress, and appear to feel a great interest in those who are serious; can hold protracted meetings; ask people to rise for prayers,

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\* That some of their leaders, whatever their profession, are very far in heart from loving the new movements in the order, is evident from the following. There is in Gardiner a paper called "David's Sling," advocating downright Come-outism, which is nothing less than Infidelity, as all know who are acquainted with it. This sheet is arrayed against civil government, churches, the Lord's Supper, baptism, ministers, and the Christian Sabbath. That Mr. Drew strongly sympathizes with its reckless doctrines, may be seen by the fact, that, in noticing the sheet, he says, "We like the paper." *Banner, March 1, 1845.* The *Banner* is the Universalist organ in the State of Maine, and we may easily judge from his expressed regard for "David's Sling," how much he values the institutions it opposes. Christian institutions would soon be prostrate in New England, were there no other than Universalist influence among us. Come-outers could have no better magazine, from which to furnish themselves with ammunition, than files of the *Banner* and *Trumpet* for fifteen years past.

&c. Some half-awakened persons, they, by their craft, delude away, and if they have got as far as to pray a little, it is all the better; as they, in order to carry forward their crafty designs, have found it necessary to have some praying Universalists. It is worthy of remark, too, that those who are foremost in this magician work, (Ex. 7 : 11, 12,) those who are most active when they attempt the *new* thing among them, of establishing prayer-meetings, are, in general, apostates from Christian churches. Indeed, we know not how they could dispense with them in their new movements, for it requires no small degree of depravity to take the lead in this imitation work, and apostates generally possess a sufficiency of it. But allowing them to be sincere now, and that they do not engage in this new work on the ground of a sinful expediency, what is it but a tacit acknowledgment that their denomination has been impious for seventy years; that after all the abuse they have heaped upon the "*blind Partialists*," they have been right in practice, and Universalists wrong? Take whatever view of this subject we please, it must be seen that the system has been wanting in gospel fruits, and that its advocates have persecuted Christian denominations most grievously.

§2. *Claiming great men; use of the Hebrew and Greek; English translation of the Bible; Christian Churches on the wane; Temperance; Challenging; Opposition aids their cause, &c. &c.*

The reader has already seen, from what has been presented from Mr. Whittemore's History, that one method resorted to for the propagation of Universalism, is an attempt to make it appear that many great men have been its recipients and advocates, and in presenting all he *imagines*, and all that *some one else thought were Universalists*, from the time of the Reformation down to the present century, he furnishes quite a catalogue of names. This catalogue, however, is very small compared with the vast number of good and great men, who believed and taught the opposite sentiment, during the same period. We may add, too, that not a few of those named by Mr. W. were far from being pious men, and but few, even, of these, would have embraced *his* Universalism any sooner than they would have embraced downright Atheism. We may here ask what have been the results of

the labors of these men, compared with evangelical Christian ministers? Murray, probably, did as much as any one, and what were the results of his many years' labor in America? Were the intemperate reformed, were swearers, scoffers, and neglecters of religion changed into pious men? We presume the place cannot be pointed out where such fruits ever followed his labors, but on the contrary, he was hailed with joy by sin-loving men, for his doctrine accorded well with their wicked hearts and practices. He succeeded in making some believe that there is no endless hell, and that all, however vicious, should ultimately be made holy and happy — and this was the extent of Murray's labors. Witness the labors of Baxter, Bunyan, Wesley, Whitefield, Edwards, and a host of others, as compared with the labors of him who is called the Father of Universalism in America, if we are at liberty to compare the labors of such men with those of John Murray. Wherever these sainted men went, sinners were turned, not merely from one set of doctrines to another, but from sin to holiness, and from the power of Satan to God; eternity alone will reveal how many thousands of guilty, prayerless sinners, have been saved by reading Baxter's and Bunyan's works, to say nothing of the rest. But who ever heard of a careless, prayerless sinner becoming a sober, praying Christian, by reading a Universalist book? Place Universalist books in a vicious community, and we should no sooner look for a reformation, than we should expect marsh-mud to ignite, and explode like gunpowder.

Universalists have not only, with Infidels, boasted of their freedom from the shackles of superstition and bigotry, but have assumed a higher order of intellect, a superior understanding of the Scriptures, and seem to think that none but the most profound theologians and ripest scholars should dare for a moment to attempt an exposure of their sophistries and absurdities. A few years since, the writer, by request, gave a course of lectures against Universalism, in Castine, Me., which called down Geo. W. Quimby, a preacher of the order, upon his poor head, as follows, (*U. Pall. and Amulet*, Dec. 19, 1840): "But it is surprising that one, so poorly qualified in almost everything, should throw himself into a place so imposing. If he were a theologian and a scholar, the public might excuse him for entering the field of controversy, and calling attention to a subject upon which the wisest of heads

and the best of hearts have entertained different opinions." Now we suppose that this mighty man calls himself a great theologian and scholar, and of course is well qualified to defend Universalism. Indeed, were it not for the broad difference there is between mere pedantry and sound learning, we might conclude from their use of the Hebrew and Greek, that all Universalist ministers are very learned men. But few that hear them long but witness their parrot-like volubility in repeating *Sheol, Aion, Hades, Tartarus* and *Gehenna*. Men among them, too, who cannot pass a sentence in English, will astonish the gaping multitude, by entering into the most *profound* criticisms, to show the errors of the English translation of the Bible; and thus, by destroying confidence in the English Bible, have they contributed largely in aid of the cause of downright Infidelity. To show the confidence we may safely repose in the "Authorised Version of the Scriptures," the testimonies of a few of the most eminent scholars of different denominations are here presented. We copy them from *Sears' Bible Biography*.

1. *John Selden*, a learned lawyer, and one of the greatest men of his age, who died in 1654, wrote: "The English translation of the Bible is the best in the world, and renders the sense of the original best, taking in for the English translation of the *Bishop's Bible*, as well as *King James's*. The translators in King James's time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue; and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. There is no book so translated as the Bible for the purpose."

2. *Dr. Doddridge*, a learned expositor of the New Testament, and president of a college for the education of ministers of the Independent denomination, who died in 1751, writes: "On a diligent comparison of our translation with the original, we find that of the New Testament, and I might also add that of the Old, in the main, faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it; but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at most, the connection of an argument."

3. *Dr. John Taylor*, the very learned author of the *He-*

brew and English Concordance, was, in his religious creed, an Arian, and died in 1761. He says: "In above the space of one (now two) hundred years, learning may have received considerable improvements; and by that means, some inaccuracies may be found in a translation more than a (now two) hundred years old. But you may rest fully satisfied, that our *English translation* is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a true, clear, and full account of the divine dispensations, and of the gospel of our salvation: insomuch, that whoever studies the Bible, the *English Bible*, is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation, *will infallibly guide him to eternal life.*"

4. *Dr. John Gill*, author of the most voluminous commentary on the Bible, was a Baptist minister of extraordinary learning, and died in 1771. He says: "Let not now any be uneasy in their minds about translations, because they are not upon an equality with the original text, and *especially about our own*; for as it has been the will of God, and appears absolutely necessary that so it should be, that the Bible should be translated into different languages, that all may read it, he has taken care, in his providence, to raise up men capable of such a performance, in various nations, particularly in ours; for whenever a set of men have been engaged in this work, as were in our nation, men well skilled in the languages, and partakers of the grace of God, of sound principles, and of integrity and faithfulness, having the fear of God before their eyes, they have never failed of producing a translation worthy of acceptance; and in which, though they have mistook some words and phrases, and erred in some lesser and lighter matters, yet not so as to affect any momentous article of faith or practice; and therefore, such translations as ours may be regarded as the rule of faith. And if any scruple should remain on the minds of any on this account, it will be sufficient to remove it when it is observed, that the Scriptures, in our English translation, have been blessed of God, either by reading them in it, or by explaining them according to it, for the conversion, comfort, and edification of thousands and thousands. Bless God, therefore, and be thankful that God has, in his providence, raised up such men to translate the Bible into the mother tongue of every nation, and particularly in ours; and that

he still continues to raise up such who are able to defend the translation made against erroneous persons and enemies of the truth."

5. *Dr. A. Geddes*, a learned Roman Catholic priest, who published a new translation of the Scriptures, and died in 1802, says: "The highest eulogiums have been made on the translations of James the First, both by our own writers and by foreigners. And, indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this of all versions must in general be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed, either in the text or margin, with the greatest precision. It was well remarked by Robertson, above a hundred years ago, that it may serve for a lexicon of the Hebrew language, as well as for a translation."

6. *Dr. James Beattie*, a learned professor of the Church of Scotland, and who died in 1803, says: "It is a striking beauty in our English Bible, that though the language is always elegant and nervous, and for the most part very harmonious, the words are all plain and common — no affectation of learned terms, or of words of Greek or Latin etymology."

7. *Mr. Thomas Scott*, a learned minister of the Church of England, and the most eminent commentator on the Scriptures of any in that communion, died in 1821. He says: "It may be asked, How can an unlearned person know our translation may be depended on, as in general faithful and correct? Let the inquirer remember that Episcopalians, Presbyterians and Independents, Baptists and Pedo-Baptists, Calvinists and Arminians, persons who maintain eager controversies with each other in various ways, all appeal to the same version, and in no matter of consequence object to it. This demonstrates that the translation, on the whole, is just. The same consideration proves the impossibility of the primitive Christians corrupting the Sacred Records."

8. *Dr. Adam Clarke*, a Methodist preacher, and one of the most learned men of the age, a commentator on the Bible, who died in 1832, says: "Those who have compared most of the European translation of the Bible, made under the direction of James the First, say it is the most accurate



and faithful upon the whole. Nor is this its only praise : the translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy. Besides, our translators have not only made a standard translation, but they have made their translation the standard of our language : the English tongue in their day was not equal to such a work ; but God enabled them to stand as upon Mount Sinai, and *crane* up their country's language to the dignity of the original ; so that, after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original, from which it was taken, is alone superior to the Bible translated by the authority of King James."

9. *Dr. Moses Stuart*, professor in the most celebrated theological college in the United States, and regarded as the most eminent Orientalist in America, says, in contrasting the English version with the Latin Vulgate : " Ours is, on the whole, a most noble production for the time in which it was made. The divines of that day were very different Hebrew scholars from what most of their successors have been, in England or Scotland. With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translating among the English divines, will compare, either in respect of taste, judgment, or sound understanding of the Hebrew, with the Authorized Version."

Here we have the testimony of men well skilled in the original languages, men, some of whom have translated the Bible themselves, and written extensive commentaries, and spent their lives in preaching its truths for the benefit of mankind. Now, reader, which will you believe, the united testimony of these good and great men, or that of those who handle the word of God deceitfully, and would sow the seeds of Infidelity in your mind — men too, who are ignoramuses, compared with those whose testimony is presented ? The advocates of Universalism appear aware of the difficulty there is in teaching their sentiments from the Bible, and they see too, that if they can succeed in inducing men to think that they know not whether they are reading truth or error, when they read our translation, then they may look to them for the interpretation, and in this they have been somewhat successful ; for there are no people, unless we except the Roman Catholics, who bow more obsequiously to the

teaching of their ministers. Hence it is, that the quibbles, sophistries, perversions and absurdities of Whittemore's Guide, are received as sober truth, very generally, in the denomination. We see the difficulty of teaching Universalism from the Bible, in the fact, that its advocates are under the necessity of repeating their arguments very often, in order to keep its votaries in any kind of believing trim. Take for example, their work on John 5 : 28, 29. In looking through files of the Trumpet for ten years, we should judge, that every few months, their exposition of this striking passage is given, occupying sometimes two or three columns — all to show, most *clearly*, that Jews and Christians were all in their graves before the destruction of Jerusalem, and that, at that time, the unbelieving Jews, who were "condemned already," (John 3 : 18,) were raised from their graves to condemnation or damnation! — that they awoke from their "dusty beds of lethargy," &c. — that those Christians who were already active in spreading the gospel throughout the Roman Empire, India and Parthia — active to an extent almost without a parallel since that period, Christians, who if they were such, were already morally or spiritually alive, — these were to experience a moral resurrection; that is, those already alive, were to come forth to life!! Is it any wonder that they are obliged to write much and often upon this passage? It is this difficulty with the Bible, that fills their papers with so much doctrinal matter, and obliges them to resort to such means as we have been exposing, to spread their sentiments; it is this too, together with the money they make, which floods our country with so many of their doctrinal books. It has been said, and it is doubtless true, that they have more doctrinal matter in circulation in New England, than all other denominations put together. This work they are forced to do, as their expositions are so at war with the Bible and common sense, that they would soon lose their hold upon the minds of the people, were it not for a constant application of them through their books, papers and pulpits. And so they push forward their errors. By the quibble, perversion, and dust of Hebrew and Greek, made by these men, the Scriptures have become, to many, what the Prophet declared they would become to the Jews, Isa. 19 : 11, 12, "*The vision of all is become unto you as the words of a book that is sealed; which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot, for it*

*is sealed; and the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned."*

We have before noticed the deceptive efforts of the leaders in Universalism to impress their followers with the false idea that Christian Churches were fast running down, and would soon be swept away. The following from the so called Gospel Banner, of Nov. 2, 1844, by its editor, is a very fair specimen :

#### "METHODISM.

"Methodism has had its grand run and is beginning to retrograde. Last year it lost 322 in New York city, 784 in Philadelphia, 457 in Baltimore, &c. So mote it be. We never knew a community improved by Methodism."

Where, he obtained his information respecting the decrease of members in these cities, the editor has not told us. It may be true, or it may be utterly false, like much of the contents of that paper. But little need be said upon this, as all must see, not only its spirit, but its deceptive character. Mr. Drew finds three places where there has been a decrease of members, and seizes upon this circumstance to make the impression that Methodism, as a whole, is on the retrograde. This is a work worthy of the man and the cause he advocates. But how much has Methodism retrograded the past year? Taking from the minutes 1270, the increase of the Texas and Liberia Conferences, we have left as the increase of the Methodist Episcopal Church in the United States, *one hundred and one thousand five hundred and sixty-one*. Retrograding, with a witness! Was Mr. Drew ignorant of this increase when he wrote?

We take up a Trumpet, and the eye meets the following :

#### "PRESBYTERIAN CHURCHES FOR SALE.

"It is stated, in the 'Presbyterian,' published in Philadelphia, that the Twelfth Presbyterian Church in that city, and the Second Presbyterian Church in Southark, (one of the adjuncts of the city,) are both advertised for sale by the Sheriff. Are ye going forward or backward?"

In this, the obvious design of the editor of the Trumpet is, to impress his readers with the idea that the Presbyterians are running down.

In the Trumpet, No. 776, is the following from the editor :

## "NEWS FROM OHIO.

"A letter from a gentleman in Waterford, Washington Co., Ohio, brings us the following scrap of intelligence. 'Our meeting house, now erecting, will be ready for the Association the last day of the present month. We had preaching in it last Sabbath. Orthodoxy is rather on the decline here—some have thought it has the quick consumption. Its physicians are the deacons of the church, but their prescriptions have had an effect to kill rather than cure.'

"It is no 'sin to hope that this patient may die. We will all dress in *white*, and attend the funeral; and may God grant that she may have no resurrection."

"We will all dress in white," says Mr. Whittemore, "and attend the funeral." Had the leaders in Universalism the power, they would destroy every Christian church in the land. Their verbal persecution goes most convincingly to show us it would be so.

That all others are soon to pass away, is a very common idea with their followers. We have often heard strange assertions from them respecting this. It is because they are deceived by their leaders. Would it not be well for the advocates of this error to take into consideration the following: "It is the wilful deceit that makes the lie; and we wilfully deceive, when our expressions are not true in the sense in which we believe the hearer to apprehend them." *Paley*. Again, we may lie "in professing to declare the whole truth, and yet conceal a part of it, with an intention to deceive." *Dwight*.

Exciting hatred towards Christian denominations by representing them as laboring to make a sectarian thing of the Temperance cause, has been one method resorted to to favor Universalism. In respect to this cause, if we may judge from his paper, the editor of the Banner is among those who do nothing themselves, and are constantly finding fault with those who are engaged in the work. With all his professions, who can believe he has the cause of Temperance at heart? It would be interesting to examine files of the Banner, for a few years past, upon this point. There is before us, with the exception of two numbers, a file for six months, commencing with Nov. 7, 1840. These have been examined, and in one number, is an account by the editor, of a Temperance address in Augusta, by Mr. Forbes; the chief design of which appears to be, to puff his Bro. Forbes, to berate the Orthodox, and create sympathy in favor of Universalism. In another number are three lines and a half, giving

notice where Temperance Almanacs are for sale. These are the only things we have found from his, or any other pen, upon the subject of Temperance, in the six months named. There is an abundance of silly stuff from the editor, about his "old porringer," "Universalist coat," &c.; we find, too, in his paper, week after week, an advertisement, inviting people to patronize a rum tavern in South China, kept by A. H. Furbush. He is very prompt, too, in exposing and making the most of defections, or supposed defections, in the Christian ministry, and he can publish doleful stories under the captions of "*Death from Fanaticism*," "*Shocking effects of religious delusion*," &c. &c.; but finds no place in his paper for articles on "*Death from intemperance*," "*Shocking effects of intemperance*," "*Wickedness of the rum trade*," &c. These things are not worthy even a passing notice. Yes, this professedly pious man, and Christian minister, this editor of a *Gospel Banner*, a medium to convey spiritual food to Universalists of Maine, can look on and see scores of rum-shops, and hundreds of worse than widowed wives, and worse than orphan children, and hundreds of drunkards coursing their way down to destruction, and falling victims to death in its most horrid form, all around him, and have no lamentation to make over them, nor any rebuke for the rum-seller, and this, under the pretext that the Orthodox are making the Temperance cause a sectarian thing! Since the Washingtonian movements have commenced, the course of the *Banner* has been most reprehensible, and has doubtless done much to injure the cause of Temperance; for while it has talked largely of the reform,—that "it is not a reform of men who need no reform,"—there has been through its columns an apparent effort to excite jealousy among the friends of the cause, thrusting at old Temperance men, appealing to sectarian prejudices, complaining because ministers visit Washingtonian meetings; and if a lecturer chanced to speak of drunkenness as affecting the future condition of man, it is a great abomination—hence the unmerited abuse of Mr. Hawkins through its columns. The depth of this editor's Temperance principles, may be understood, we think, from the fact that a rum advertisement may be seen in his paper for June 8, 1844, which would have disgraced a religious periodical twenty years ago. It is an advertisement of Warren, Loud & Co., which, after naming other things, con-

tains the following, to which the particular attention of the public is called :

"N. B. We have also received 100 bbls. of N. E. Rum, 100 do. N. Y. Liquors ; 10 pipes H. Gin ; 5 do. Cognac Brandy ; 5 hhd. St. Croix Rum ; Wines of every kind.

"We venture to say that we have the best assortment of Liquors that can be found this side of Boston, which we offer to country traders and Tavern keepers by the pipe, hogshead, or barrel, and to others in smaller quantities for medical and mechanical purposes."

Here is a regular rum advertisement, the insertion of which, in this day of light, would hazard the interest of almost any political paper of the lowest stamp. Shortly after this, another number of the Banner came to hand, in which the advertisement is continued, while the rum part is omitted. Why this was done we cannot tell, unless some editor gave Mr. Drew a drubbing for inserting it. But this presents full as bad an aspect as the other, for by it, people are called to a rum-store to trade, without being apprised of it. We see, then, that a leader in the sect in Maine can, for some consideration or other, make his paper the medium, through which to call the public to a rum-store, and to inform the poor drunkard where he can find that which destroys both soul and body ; and that, too, at a time when thousands of men, just rescued from intemperance, are looking up, imploringly, for help, to every man that occupies a place of influence.

We might speak of the assault, through his columns, upon Dea. Grant and Mr. Gough, those acknowledged philanthropists, in which he would have the public believe that they were acting under the basest influences, while on their successful visit to the State of Maine, when by their labors men enrolled themselves among the friends of Temperance by hundreds. Mr. Drew cannot harm these men. They are so far above him, that all his blows not only fail to reach them, but come down, with redoubled violence, upon his own head. If his patrons have not become completely blinded, by sitting under the dark folds of the Banner, we call upon them, especially those who are interested in the cause of Temperance, to look this matter full in the face. They are, to a great extent, responsible for the influence that paper exerts upon the world. The will of patrons always has more or less influence in directing the course of an editor. The editor of the Banner knows, not only what his patrons desire, but what

they will tolerate. This being the case, we ask, is not his course respecting the cause of Temperance, a serious reflection upon his patrons? To be sure, Mr. Drew professes friendship for the cause, and so did Joab profess friendship for Amasa, while he stabbed him under the fifth rib. Would an editor, with sterling Temperance principles, admit a rum advertisement to his columns? Would a rumseller, knowing him to possess such principles, have ever sent such an advertisement to his paper? The fact that such an advertisement was sent for insertion, goes clearly to show the view that the rumsellers have of this editor's position in the Temperance cause. Then look at the apparent efforts to sow the seeds of discord among the friends of Temperance. See, too, how its ablest and most efficient advocates are berated, and their motives impugned, under the pretext of delivering the cause "from all sectarian designs!" The truth is, if we may judge from his editorials, there is no greater sectarian in New England than this same W. A. Drew himself. We think the good of the Temperance enterprise demands this exposure of the course of the Banner.

Nothing can exceed the boasting of the advocates of the Universalist faith. In the *Trumpet* for Sept. 1, 1838, is an article under the caption of "*A Challenge*," in which the Methodist clergy in the United States are challenged. Says Mr. Whittemore :

"We prefer to have eminent antagonists,—none of the striplings—but such men as Father Merritt or Wilbur Fisk, D.D., L.L.D., S.T.D., or Bishop Hedding, or Bishop Soule, or either of the Bishops. If either of these men has courage enough, and confidence enough in his own cause, to defend the doctrine of endless misery, let him come forth and say so."

A few years since, a Mr. Fernald, (*Trumpet*, Jan. 1, 1840,) in giving public notice of a course of lectures in Newburyport, invites the clergy of all denominations "to attend, and if they CAN, to demonstrate the falsity of the doctrine defended." He tells us in the preface to his book, that "no clergyman appeared." He felt very sure of that, doubtless, when he gave the challenge.

This work of bragging, challenging, &c., so common with this class of men, has a wonderful effect upon those who cannot look so far into a mill-stone as those who pick it. They take it for proof positive that the doctrine is true. These boasters calculate to turn it to their advantage, whether they

are met or not. If an empty-headed, graceless coxcomb can induce a man of education and character to combat Universalism, at his mouth, he gains a consequence before the public he could acquire in no other way. But if such men will not meet them, they can easily make their followers believe it is because they feel the weakness of their cause; and thus they push forward their errors.

That good has come out of public discussions in some instances, cannot be doubted; and it may be beneficial to the truth for those who are acquainted with all their serpentine windings to, sometimes, meet them at the present day; but in most instances, it would be giving them and their absurdities a consequence to which they are not entitled. It is often said that others do not understand their doctrines. That some Christian ministers do not understand all the sophistries, quibbles, &c., by which they promulgate their doctrine, is true. But this is no disparagement to them, for it has been their labor to enforce Bible truth, and, under God, to make men pious, while the great labor of Universalists has been to destroy the truth, to get *rid* of many texts, and, if possible, to make the Bible teach what it does not seem to teach to an honest and unsophisticated mind. In doing this, they have sought out many inventions, and made so many changes, that we are reminded of a notional man, who constructs a machine. At first he propels it by steam, and boasts of it as perfect in every part. The next we see is, it is wholly remodeled, and moved by water power, and now the true principle is most surely adopted, and the former was good for nothing. We look again, and the machine has undergone an entire change, and is moved by horse power. This is declared to be perfection itself. Again, we see a complete change in its construction, and this ever-changing machine is propelled by the wind. The true principles are now adopted, and all former ones are utterly false. So with Universalism. First all men were to be saved, by virtue of Christ's death; then all men were to be saved by discipline in this and the future world. Shortly we find the machine remodeled, and now it is found, that the soul has no sin upon it to be saved from, but that all sin pertains to the flesh; that when the soul escapes from the body, it enters immediately into a blissful state, and thus all are saved by death. Next, man has no immortal soul, and all men are to be ushered into bliss, by the resurrection. These have all been declared



in their turn, to be the pure, unadulterated truth, in opposition to the monstrous errors of the Partialists! In arguing to prove their doctrine, they have been constantly changing their premises, and always arriving at the same conclusion. But the truth is, they commence with their conclusion. They start with the idea that all will be saved, and then prove it, no matter how. Take a sample of their work with the Scriptures, Matt. 25: 31, 46. This they once referred to the future state only; they denied that the word eternal, meant endless; or, while some admitted that endless punishment was here taught, contended that it would be remitted to all upon the same principle, that the Ninevites were saved from their threatened punishment. Of this reference with them, there could be no doubt. But soon the *machine* is remodeled, and what then? Why there is nothing more clear than that this same passage had its fulfilment on the day of Pentecost. (*See Ballou on the Atonement, Third Edition, p. 179.*) Doubtless many Universalists swallowed this most greedily, as the pure bread of life—the truth; but they were destined to an emetic; for in the “*improvements in the science of divinity*,” made by their leaders, it was found that their positive truth was untruth, and that the passage refers to the destruction of Jerusalem by the Romans. Of this they are now just as positive.

Take another text, Heb. 9: 27, 28. “And as it is appointed unto men once to die, but after this, the judgment,” &c. This they once referred to a future state, but in the changing of the *machine*, some have discovered that it refers to the Jewish High Priests.\* Mr. Balfour, who never staggers at a text, chooses to have his own way sometimes; so he does not follow Mr. Ballou in this, but produces another interpretation, equally at war with common sense, as follows: “He (Mr. Hudson,) will then ask me what judgment comes after death? I answer, the judgment God pronounced upon all mankind, Gen. 3: 17, “Dust thou art, and unto dust shalt thou return!” *Essays, p. 271.* Who shall decide when such mighty doctors disagree? We suppose that each of these is received as pure truth, by the respective followers of Messrs. Ballou and Balfour. Any interpretation, no matter what, only get rid of a future judgment. As a theological curiosity, and to show the liberty these men of

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\*See following pages, where this notion is exploded.

many inventions take with the Bible, we give the following upon this passage, found in a sermon by Mr. W. A. Stickney, *Trumpet*, No. 723.

"As it is appointed unto men (human kind,) once to partake of flesh and blood, whereby the soul is subject to spiritual death, and after this the judgment of justification by a spiritual, immortal life, when the earthly tabernacle to which the spirit was first united is put off in natural death; so Christ once took on him flesh and blood, and when his body was thus put off, was once offered to bear (away,) the sins of the many; that is, to make known, as the Mediator, or witness of the new covenant, the way in which full deliverance from moral death, and the power of sinful influence, is to be obtained."

Volumes might be filled with perversions of this sort.

It is not to be wondered at, that pious, laborious ministers, whose only aim is to benefit men, and enforce the plain truths of the Bible, should not keep pace with all their changes, quibbles, twistifications, and catch-words. But the time has come, we think, when ministers should have a better understanding of this matter. For a pure and honest mind, we know it is no pleasing task to ferret out Universalist expositions. It is, in fact, wading through the filthy and poisonous weeds of human depravity, but still it may be as necessary sometimes for the cause of Christ as work more pleasing.

"Preach your own doctrine, and let others alone," is a saying quite too common among Christians. If by it, however, is meant that a minister should not evince a pugnacious spirit, that he should not be a lover of controversy, that he should not magnify minor differences between evangelical Christians,—if this is what is meant, we have no objection to it. But if by it is meant, that a man who is set for the defence of the gospel should only teach his own doctrine, and never explore destructive error, we demur. So did not the Lord Jesus Christ, so did not Paul. Suppose a very alarming disease prevalent in your town, and the skilful physician is applying a remedy with great success. While he is doing this, a quack comes along with large professions of skill, administers a medicine which is exactly the reverse of the successful one, and is proving fatal to all who take it, and some of your own dear friends are by it sent down to the grave. The faithful and successful physician analyzes the spurious medicine, comes out fearlessly, and shows the public its destructive properties, and what it is doing.

Would you oppose his course, under these circumstances, and cry out, "administer your own medicine and let other medicines alone?" No, certainly you would not. The world is diseased by sin, the gospel is the remedy. Universalism is a spurious gospel. By the showing of its own advocates, it is opposed, in every essential point, to evangelical Christianity. If an error, as we all believe it is, it is a most fatal error. Its advocates are administering their opiates, and many sinners are put to sleep in their sins, and may never be aroused till they wake up in hell. And has the minister done all his duty, when he has merely preached his own sentiments? Before Heaven, we think not.

Perhaps there are but few ways in which they have deceived Christians more, than by their professed love of opposition, for the benefit they derive from it. In discussions they are always victorious. If a course of lectures is given against the doctrine, it is always for their benefit. Some Christians, hearing these professions, and seeing a zeal kindled up for the time being, are led to conclude that the best way to destroy it is to let it alone. If they can induce some backsliden church member, or some one not prepared to take a correct view of the subject, to speak against their minister's opposing Universalism, much capital will be made of it at a distance where the facts cannot be known. It will be published through their papers, that the most pious and intelligent of his own church are opposed to his course, and that Universalism is reaping a glorious harvest from his labors.

Such stories are always greedily received by the votaries of this system, (for they have *learned* to believe in the Trumpet and Banner,) but persons acquainted with the craft of the order, place no confidence in them whatever. In exposing Universalism, wisdom is necessary, as well as in the discharge of every other ministerial duty. When there are but few of this order in a place, and they have no regular preaching, it might be unwise to give them so much importance as a formal course of lectures would seem to. But where there is an organization, and a minister leading souls to destruction, we do not believe it is wisdom, or duty, for a Christian minister to look calmly on and do nothing. After suitable preparation, let him call the attention of the people to a course of lectures, and fearlessly, in the spirit of Christ,

expose the infidel character of the system, and all the dishonorable methods by which it is supported; and also its destructive influence upon the cause of true piety. The votaries of this error, many of them, will become enraged, as is always the case, when truth comes in collision with error and wickedness; they may even, in their desperation, start up and build a meeting-house, especially if they had contemplated it before, or raise the salary of their minister, or do something else to keep up a show of prosperity. The truth is, they fear enlightened opposition, and this profession of joy at such times, is only one of their crafty methods to deter others from exposing their system. Hear what A. C. Thomas says upon this subject, in the Trumpet, No. 1066:

"I do not coincide in opinion with those who declare, that opposition tends to the advancement of Universalism. On the contrary, I am satisfied that, had it not been for opposition, Universalism would be, at this day, the predominant religious profession in the United States."

This is from one of the most pugnacious among them, and one who is well acquainted with the effects of opposition upon the order. That they would rejoice at an ignorant opposition, we doubt not. That is, they would be glad to have those oppose them who are unacquainted with Universalism in its modern shape, and who do not possess the ability to follow them out, and expose their crookedness and dishonesty. Such would do well either to inform themselves, or let it alone. Were those who have ability to enter into this work, as they should, we have no doubt such a dyke, as we can scarce conceive of, would be raised against this flood of error. This is called for more especially at the present time than formerly, inasmuch as they have made attempts to imitate Christians in several things, to which they have not been accustomed until recently. If this work is engaged in by competent persons, with Christian mildness and fidelity, the results will be as follows:

1. Some Universalists will become enraged, and profess that they are greatly strengthened in their faith. Such declarations are always false. By a faithful exposure, they are always weakened, so that they never can urge their sophistries upon those who have listened to such a development of their system, with the same confidence that they did before. Pride of opinion, and hatred to the truth, will deter them

from admitting this fact, at the time ; but, if ever they become Christians, they will confess it. We have heard such confessions.

2. Wavering minds will be established in the truth. There is a class of men, in almost every place, who have no settled religious opinions. These sometimes hear ministers of this order preach ; and, as it has always been the policy of all errorists to mix some truth with error, so they hear some goodly words from Universalist pulpits, and, by their craft, an air of plausibility is given to their doctrine, with which some superficial readers of the Bible are captivated. This class listen to Christian ministers sometimes, but while they hear the truth, they do not often, if ever, hear the Universalist manner of doing things exposed. The result of this is, that while they cannot, as yet, embrace this system of absurdities, they begin to think favorable of it, and know not but there may be as much truth in it as in other systems. Taking into the account the inclination of the unrenewed mind, we see that this is very dangerous ground to occupy. Persons in such a state, are in great danger of soon identifying themselves with Universalists. But let the monster be brought up before them ; let his deformity be shown in the light of truth, and such minds will start back ; they will feel its force, and when God's Spirit operates upon their hearts, they will have no trouble with the infidelity of Universalism in getting to Christ. Our own observation, and the testimony of others, go to show that this class generally receive much benefit from a faithful yet affectionate exposure of this system.

3. Christians will be set right upon the subject. Since they have adopted their plan of imitation, there is a kind of morbid charity obtaining, which develops itself in such as the following : " I believe there are some good Christians even among the Universalists." Now, how far a long-suffering God may suffer some Christians to go into delusion, and embrace sentiments at war with his attributes, and yet retain their justification, so as to be accepted at last, is not for us to determine. That some Christians have been deluded into Universalism, is doubtless true, and some such may be saved as by fire at last ; this remark is evidently true of some who have embraced Mormonism, but should we not be careful how we call such *good* Christians ? Such admis-

sions strengthen Universalists wonderfully, and they make much of them. Since then, some have been captivated by them, and others are liable to be, it becomes the duty of ministers, for the benefit of their flocks, if nothing else, faithfully to show the infidel character of the system, and define most clearly the line of difference between it and true Christianity.

## CHAPTER IV.

### SAME SUBJECT CONTINUED.

From what has been presented the reader, he cannot fail, we think, to be convinced, that Universalism is not of God, and that its advocates are not God's ministers. But that the infidel character of the system, and its leading advocates, may fully appear, this section will be devoted to the exposure of some of the most common artifices employed for the spread of this dogma; also, to show the acknowledged difference there is between Universalism and evangelical Christianity; point out the duty of Christians respecting it, and then close with an appeal to the readers of this work.

#### § 1. *Professions of Liberty; Perversions of Scripture.*

In the propagation of their doctrine, Universalists make the largest professions of liberality and love for the truth. They are willing to "hear both sides;" and Christians are often asked, why they are unwilling to hear Universalists preach, to read their books, and listen to their sermons? In answer we say,

1. Christians are to "have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

2. The reason why they are unwilling that men should hear Universalists and read their books, is, not because they fear the truth, but because they fear their sophistries and perversions. They are so, for the same reasons that they are unwilling their friends should hear avowed Infidels lectures, and read their works. They know that such is the opposi-

tion of unrenewed minds to God's truth, and their inclination to error, that it is no uncommon thing for men to be exceedingly sceptical respecting the plainest Scripture truths, yet at the same time manifest an astonishing credulity in receiving almost any absurdity which is offered in opposition to them. This is true of Infidels generally, and it is strikingly true of modern Universalists. Were a judge to adopt the same method in expounding the civil law, that they do in expounding the divine, he would be driven from the bench by an indignant and insulted people. What justice would be found in our courts, were such evidence admitted, as is urged to prove Universalism? It requires a vast amount of credulity, as much at least, as it did to believe in the Salem witchcraft, to receive all the monstrous absurdities of modern Universalism, and think them a true interpretation of the Bible; yet such is the management of its advocates, that some men do embrace the system. Take the following as a specimen of their work. It is from a number of the Trumpet.

#### "NEGATIVE AND AFFIRMATIVE.

"'The Lord WILL NOT cast off forever.' Lam. 3 : 31.

"'God WILL HAVE all men to be saved.' 1 Tim. 2 : 4.

"It is necessary to reverse both these, if the doctrine of endless misery be true, and say God WILL cast off forever — God WILL NOT have all men to be saved, and come to the knowledge of the truth."

This doubtless is considered a potent argument in favor of their doctrine, by the readers of the Trumpet, while the whole of it is built upon the perversion of two texts. The text in Lam. 3 : 31, is made to teach as follows: "*The Lord will not cast off endlessly in the future state.*" When a stubborn text presents itself teaching endless punishment, it must be destroyed, in some way; then come the quibbles, and quirks, and twists, and sophistries, and negatives, and bold assertions, and orthodox authorities, and garbled extracts, and Scripture references, and Greek criticisms; and, while the "poor blind candidate" of a reader is groping about amid all this smoke, the question is fully settled, and he is brought out into the glorious light of Universalism by, "*The Lord will not cast off forever,*" significantly put in italics or blazing capitals. For a specimen, see Whittamore's Guide, pp. 124-125. Now this text has no more reference to a future state, than it has to Jehu's furious driving. Did it read, "*The Lord will cast off forever,*" and



were we to bring it to prove our doctrine, we should be met with criticisms showing that the word forever, as used here, does not mean endless, that the subject, over which the prophet was lamenting, was not a casting off in a future state, but of the Jewish nation, in this world, &c. That this was spoken of the Jews, "the daughter of Zion," "the daughter of Judah," all will see, who will examine. The Jews were then cast off. They were in captivity, at Babylon, and the prophet received encouragement from God that their captivity should have an end, — that he would not cast off forever, but that the nation should be restored to their native land. This perversion is so glaring, that some of the ministers of that order begin to see that it is no benefit to their cause. In the Banner for August 5, 1843, is a sermon by W. R. French, delivered before the Maine Convention of Universalists, in which is the following :

"We contend that future punishment is not taught in the Old Testament; that all its inducements to reformation are drawn from the fear of punishment and hope of reward, as suffered or enjoyed in this life. Taking this ground, do we act consistently in quoting texts from that Book to prove that all men will be happy in the future life? Does it look like going on to perfection? To specify texts: Who has not heard the declaration of Jeremiah: 'The Lord will not cast off forever,' Lam. 3: 31, adduced in proof of our doctrine? Yet it has, probably, no more reference to the future life, than to the temporal state of the Aborigines of America. Nor is this the sole text that might be mentioned; in a certain class of publications such evidence abounds."

True, Mr. French, this is not the only perverted text, and Universalist publications do abound with such evidence; and it is also true that Universalism can be sustained in no other way. The text connected with this to make out the *argument* is equally a perversion. Rev. Sidney Turner, who renounced this error in 1842, says, that while a Universalist preacher, he once took this text, and so conscious was he that it did not teach the salvation of all men, that he announced it to his congregation, and told them that he thought it expressed a will of desire, and not a will of purpose. This of course was not very grateful to his audience. We quote from memory. Hear Mr. French upon this text, in the sermon just named. He says :

"And would it not subject one to certain condemnation, a query might be raised respecting the language of Paul, saying: 'Who will have all men to be saved, and come unto the knowledge of the

truth.' 1 Tim. 2 : 4. For saith Paul, 'I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority : that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior ; who will have all men to be saved, and come unto the knowledge of the truth.' If we let the context explain, will it appear that salvation, here, means anything more than leading a quiet and peaceable life in all godliness and honesty ? which all those will possess who come to the knowledge of the truth."

Truly, if Mr. French keeps on throwing aside all the perverted texts, he will rip up the whole foundation, and the crazy, and baseless fabric of Universalism, will come tumbling down about his ears shortly. Mr. F. is still a Universalist preacher. We see, then, that Mr. Whittemore perverts two texts to make his argument. There are no two Scriptures more frequently quoted by Universalists, than these. They seem to rely upon them with the greatest confidence, to prove their doctrine. This will serve as a sample of a vast amount of such work with the Scriptures, found in their writings.

In No. 634 of the Trumpet is the following weighty affair (with some minds) thrown in by the editor :

"Partialists say that Universalism is the devil's doctrine ; and yet they all pray that it may be true. Is this praying — '*thy kingdom come, thy will be done*?'"

Notice the crafty use of a fragment of our Lord's prayer. The assertion that all pray that Universalism may be true, is very common, and as false as it is common. No understanding Christian ever prays that Universalism may be true, or false, or that any other doctrine may be so. Doctrines are principles of the divine government, and no more to be changed than God himself is to be changed. God's truth is immutable, whatever that truth may be. Christians do not pray for the salvation of all men in the Universalist sense, for,

1. They believe there are millions of souls already saved, and, of course, for these they do not pray.

2. They believe there are millions of souls already lost : for these they do not pray.

When they use universal language in their prayers, they have respect to men who are on probation, and to certain Scripture promises which are to be fulfilled through the instrumentality of the church, and the agency of the Divine

Spirit, whose aid is promised if asked, and not to the whole human race, i. e., all who ever have lived, now live, or may hereafter live on this earth.

In assuming that Christians pray for all men in the above named sense, Universalists connect with it Rom. 14: 23, and consider it a great argument in favor of their views. The following is a specimen of this kind of sophistry, found in the Universalist Companion, for 1841 :

"If, then, we pray for the salvation of all mankind, and at the same time do not believe that our prayers will be answered, or, in other words, do not believe that all will be saved; do we pray in faith? and are such prayers acceptable to God? Ans. 'Whatsoever is not of faith is *sin*.' Rom. 14: 23."

We have shown that Christians do not pray for the salvation of all men in the sense here named. We now ask, for what do Universalists pray? Their ministers stand up before the people, and pray for all men. What do they mean by it? Is it that all may be saved from an endless hell in the future state? No. They deny that men are exposed to such a punishment. Furthermore, they no more believe that our praying will in any way affect the salvation of men in the future state, than that whistling or swearing will effect its accomplishment. To admit that men are in any way exposed to endless punishment, would be fatal to their whole theory, as they well know. It is not, then, for the salvation of men in the future state that they pray. For what then do they pray when they use universal language in their prayers? If they do not pray in reference to the future world, it must be that they have reference to the salvation experienced in this. Well, do they really believe, when they pray, that all men in the Universalist sense, i. e., all that ever have lived, and that now live, will come to the knowledge of the truth, and be saved in this world? Certainly they do not; for such a thing is impossible. Notice, then, they do not believe that all, or any, men will be saved in the future state, in answer to prayer; for all will be saved independent of prayer, or anything else done here. Neither do they believe that all will be saved in this world. Reader, remember this when a zealous disciple of Universalism presents this *weighty* argument. Question him upon these points, and be careful to tell him that "*whatsoever is not of faith is sin*."

Take another sample of the sophistry and perversion of

Universalist ministers on prayer, as found in the Universalist Companion, 1841 :

"Do not the righteous desire the salvation of all mankind? Will not the desire of the righteous be granted? Ans. Prov. 10: 25. "The desire of the righteous shall be granted."

The whole text reads thus: "The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted," and it is dismembered to serve the purposes of Universalism. The text teaches a *personal* evil to the wicked, and a *personal* good to the righteous, and has no more reference to the salvation of all men, than it has to the damnation of all men. Let us take the same liberty with the first member of this text, that these men do with the second, and see what it teaches.

Do not many wicked men fear future and endless punishment? Will not the fear of the wicked come upon him? Ans. Prov. 10: 24. "The fear of the wicked, it shall come upon him." Then is endless punishment true.

Let us try the other member, and see what we can prove.

Do not the righteous desire that sin and misery may now cease throughout the world? Will not the desire of the righteous be granted? Ans. "The desire of the righteous shall be granted." This world, then, is a paradise!

Again, did not Jesus Christ, the *righteous*, desire the salvation of the Jewish nation, and evince that desire by his tears? Will not the desire of the righteous be granted? Ans. "The desire of the righteous shall be granted," therefore, Jerusalem was never destroyed by the Romans, just as sure as Universalist logic is sound.

The reader can easily judge of the christianity of the men, who can thus pervert the word of God.

Questions are sometimes put as follows: Can you pray that one soul may be damned to all eternity? \* and if you cannot, ought you to believe that for which you cannot pray? In answer to the first question we say, no; and to the last we say, yes. Sufficient reason for these answers could be given; but to show the sophistry of such questions in a few words, we submit the following. The destruction of Jerusalem was a punishment divinely inflicted upon the Jews for their sins.

\* Mr. Forbes, in his reply to the Essay on the question, "Were Christ and his Apostles Universalists," makes the following weighty appeal to his reader. "And dare you now go away to your closet, kneel down, and pray that this doctrine may prove true, or that a single human soul may be eternally damned?" p. 22.

No Universalist will deny this. They will have it too, that Paul taught Jerusalem's destruction in the most of those vivid descriptions of judgment and punishment he has given in his epistles, but none will for a moment suppose that Paul desired, or would pray for, that dreadful calamity to come upon his brethren, the Jews; but the Jews experienced that calamity notwithstanding. Now if the doctrine of endless punishment is false because Christians cannot pray that men may suffer it, the doctrine of Jerusalem's destruction was false, when Paul preached it, for the same reason, which is contrary to matter of fact; therefore, all such *reasoning* is false. We are told that men suffer in this world for their sins, but are Universalists in the habit of praying that men may suffer? Think of these things, reader, when these questions are proposed.

W. M. Fernald, in his "*Universalism against Partialism*," p. 265, under the caption of "*Facts for Limitarians*," gives the following:

"It is a singular fact that St. Paul, from all that appears in the whole history of his *thirty years'* preaching, did not once use the term HELL, to a solitary individual, saint or sinner. To be sure, he made use of certain other expressions, which are usually considered, in our day, as relating to endless punishment; but if hell, as commonly understood, is the place of punishment, it is a singular and wonderful fact, that Paul the Apostle, and the chiefest of all the Apostles, never once uttered it to an individual! Query. What would be thought of a minister in our day, who should preach *thirty years*, and never once threaten his impenitent hearers with the punishment of *hell*? Answer me that. What would be thought of him?"

Here the reader has one of Mr. Fernald's *facts*, with all its comely proportions. This is a very fair specimen of the honesty and logic of Universalist divines. Notice the crafty attempt to make the impression on the minds of the unthinking, that we have a history of *all* Paul's preaching for *thirty years*, whereas we have not so much as he probably preached on one occasion, when he continued his discourse till midnight. We are aware of the difference that exists between "the whole history," and the history of the whole of a thing. But did this man mean that this distinction should be noticed? Why does he ask, "what would be thought of a minister in our day, who should preach *thirty years*," &c. Then mark his italics. All will see the deceptive design. But Paul "did not once use the term hell, to a solitary individual." This man, however, admits that he used "certain

other expressions which are usually considered, in our day, as relating to endless punishment." Yes, and not only in our day have they been so considered, but by many of the brightest ornaments of the Christian church, from the time of the Apostles to the present. But admitting that we have a history of the whole of Paul's thirty years' preaching, are there not some other singular and wonderful facts connected with it? The most of those vivid descriptions given by Paul, in his writings, of judgment and punishment, are by Universalists referred to Jerusalem's destruction; yet in *no single* instance do we find the expression, Jerusalem, or destruction of Jerusalem, in connection with such descriptions. This is true, too, of all the rest of the epistles, where such descriptions are found. Aside from a few short passages in the Gospels, no one would ever learn from the New Testament, that the destruction of Jerusalem, by the Romans, was even so much as thought of by primitive Christians. Now we ask, is it not a singular and wonderful fact, that Paul the Apostle, and the chiefest among the Apostles, and all the rest of the Apostles, too, while they were preaching and writing about the destruction of Jerusalem so much, they never uttered the phrase, "*destruction of Jerusalem*," to a single individual! Now if Paul could teach the punishment of Jews at Jerusalem without naming the place, then he could teach the punishment of sinners in hell without naming the place. Query. What would be thought of a Universalist minister in our day, who should preach *thirty years*, and never once use the phrase, "*destruction of Jerusalem*?" Answer me that. What would be thought of him?

It is denied by these men that the word *hell* is used in the Bible to denote a place of future suffering. This is well known. But it is not so well known, even by Universalists, that their leaders deny that the word *heaven* is used in the Scriptures to designate a state or place of bliss in the future world. But such is the fact. They talk largely of heaven, of all going to heaven, &c., &c.; yet their wretched theory forces them to take this ground in reference to the word *heaven*; for if it is admitted to mean a future place of bliss, such is the connection in which it is often found, that it conjoins our conduct here with that state, which is fatal to a fundamental doctrine of modern Universalism, viz.: that our conduct here will not in the least affect our future state. There is a little pamphlet before us, entitled, "*Scripture*

Doctrines," by S. R. Smith, one of their Rabbies, which is used very extensively in their Sabbath Schools. In his note on Matt. 5: 11, 12, "Great is your reward in heaven," is the following, p. 28:

"Nothing is more common than for professing Christians to speak of heaven as a glorified state after death; and as being the place where believers receive their reward; and yet it is believed, there is no one place in which the word is used in the Bible, where it obviously means the *life* or *happiness*, or the *place* of these, after death!"

This is the instruction Universalists are imparting to the rising generation. All must see its infidel character.

## § 2. *Sophistical Arguments, &c.*

The arguments they build upon the perfections of God against our doctrine, are perhaps as deceptive as any. God, say they, possesses unbounded goodness, and of course will seek the greatest good of his creatures; and his infinite wisdom and almighty power can accomplish all his goodness dictates: as endless punishment cannot be for the good of his creatures, the doctrine is false. Now this specious argument, so often employed, lies with all its weight against matter of fact, viz.: the present sufferings of the human race. It avails nothing to say that their present sufferings shall result in their good; for, reasoning from the attributes of God as Universalists are wont to do, we might ask, is a being possessed of infinite wisdom, power and goodness, under the *necessity* of first making the human race suffer six thousand years before he can make them perfectly happy? All will see that, if our knowledge of God's attributes is to be the basis of doctrine, then no human suffering could ever have existed, for none can doubt but Omnipotence could have created men, at first, as happy as any ever will be, and have kept them so. But matter of fact teaches us that he has not done it, therefore all such reasoning must be false. Suppose a being adopting the Universalist mode of argument, to have existed prior to the creation of man. It is announced to him that God is about to create a race of beings called men, and that they are to exist in a sinful, suffering state for six thousand years, or more, and then he is to make them all holy and happy; that some of the race shall live and endure this thirty, fifty, one hundred, and some even nine hundred and sixty-nine years, (Gen. 5: 27); that they shall suffer from wars, slavery, famine, poverty, disease, intemperance,

*Partialism*, and innumerable other evils; that even tender infants, before they know right from wrong, shall often suffer the most extreme agonies, for weeks and months together; but that this suffering is all disciplinary, and necessary for the ultimate happiness of the race. How would such a being meet this? He would reply, I cannot believe a doctrine which reflects so ingloriously upon my Heavenly Father, and is so at war with his attributes, for,

1. His power and wisdom are infinite, therefore he can do His pleasure, and none can hinder.

2. His goodness is unbounded, which of course will admit of no unnecessary suffering on the part of His creatures, but will make Him delight in their perfect and undisturbed happiness.

3. Having such power and wisdom, such suffering is unnecessary, for He can create and keep them just as happy as He can possibly make them after they have suffered six thousand years; therefore such a suffering race will never exist.

Such reasoning, as plausible as it may appear, would have been false, for such a suffering race is now in existence; and as it is compatible with the attributes of God for the human race to suffer six thousand years, without our seeing a reason why, it may be so for some of them to suffer endlessly. We might extend our remarks and illustrations had we space, but enough has been said to give the reader a clue to the sophistries of these men upon this subject.

Their appeals to human sympathy are equally deceptive and fallacious. Say they, "you are possessed of more goodness than your God, for you would not punish one of your children endlessly." To such it is replied, You are possessed of more goodness than your God, for when your child is suffering by disease, or otherwise, had you the ability, you would relieve it in a moment. God has such ability, but he does not relieve it, the innocent child suffers on. So you see how much better you are than your God. Again, you cast about you and witness the untold agonies of the human race, suffering from disease, slavery, intemperance, *Partialism*, &c., and while you contemplate these, your heart is moved with compassion, and had you the ability, you would put a stop to these evils at once, and for ever, and spread peace, joy and permanent happiness throughout the universe. God possesses such ability, yet the suffering



continues. So you see how much better you are than your God. By this mode of argument many are deceived; making human sympathy a rule by which to judge of God's moral government is most preposterous; and for finite man to make his views of the divine perfections, which he can never fully understand, the basis of doctrines, is always to plunge himself into the vortex of error. Infinity can never be fully comprehended by a finite mind; and, as in reasoning upon other subjects, we cannot arrive at just conclusions, unless we understand the premises, so with this. God has revealed to us that he is almighty, holy, wise, just and good, but we can never so understand these infinite perfections, as to be able to learn from them, aside from what the Scriptures reveal, what is, and what is not consistent with them. If Universalism is taught in the Bible, it is true, whether we can see a reason in the divine attributes for it or not; and so with endless punishment. But for finite and depraved man to rise up, and tell us from the divine attributes what must and what must not take place, is as unseemly, as it would be for a child of three years to be found dictating and expounding the laws of an empire. They pursue the same deceptive course respecting the will of God. As a specimen, the following is taken from the "Universalist Companion," for 1842 :

"A SYLLOGISM.

"BY REV. A. FLETCHER.

- "1. It is God's will for all men to be converted and saved.
- "2. God's will will be done.
- "3. Therefore all men will be converted and saved."

We find a set of syllogisms ready made at our hand, in the 5th No. of the "Sword of Truth," in answer to the above, by which its soundness may be readily tested. They are the following :

- "1. It is the will of God that all men should keep sober.
- "2. God's will will be done.
- "3. Therefore, all men do keep sober, and the temperance reformation is finished, just as sure as Universalist's arguments are sound.
- "1. It is God's will that all men should embrace the truth.
- "2. God's will will be done.
- "3. All men do not embrace Universalism; therefore Universalism is not the truth.

"This cannot be retorted upon us, because we hold that many things transpire contrary to the will of God."

We will change the form of this fruitful syllogism, for it will answer almost every purpose.

"1. If the will of God is done in every act, and in every event, as the syllogism asserts, it follows that everything that is done, and everything that takes place, is in accordance with the divine will.

"2. Murder, robbery, drunkenness and whoredom, all take place.

"3. Therefore murder, robbery, drunkenness and whoredom are all in accordance with the blessed will of God.

"Once more,

"1. Universalists ought not to be opposed to the fulfilment of the will of God.

"2. If the above Universalist syllogism be sound, murder, robbery, drunkenness and whoredom transpire in fulfilment of the divine will.

"3. Therefore Universalists ought not to be opposed to murder, robbery, drunkenness and whoredom."

Again,

"If God's will can but be done in everything, it follows that what does not take place, is not according to the will of God.

"All men do not pray, therefore it is not the will of God that all men should pray.

"All men do not believe the truth, therefore it is not the will of God that all men should believe the truth.

"All men do not keep his commandments, therefore it is not the will of God that all men should keep his commandments."

The Savior said, (Matt. 7: 21,) "*Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*" Here we have proof that the will of God is not done in all cases. A host of such texts might be adduced, were it needful. What is sin, but a transgression of the divine law? and what is that law but a transcript of the divine mind, or an expression of His will? And so these men deceive the people.

In the propagation of their faith, Universalists seem to have adopted this as a principle of action in explaining the Scriptures. viz.: twist, bend, or break them, only make the

people believe that they teach Universalism. Mr. Whittemore coming to the Bible with this recklessness, and a determination to disprove future and endless punishment, at all hazards, makes the following demand :

" We call upon the writers who adduce these passages in support of the doctrine of endless misery, to bring forward some text like this : The wicked shall perish *in the immortal state* ; into smoke shall they consume away *in the immortal state* ; the transgressors shall be destroyed *beyond the grave* ; the end of the wicked shall be cut off *in eternity*."—*Guide*, p. 67.

This, by its author, is adopted as a rule by which to set aside Scriptures brought against his doctrine, and we find him applying it as follows : " Prov. 14 : 32. " The wicked is driven away in his wickedness ; but the righteous hath hope in his death." " In order to express the common doctrine which is inferred from this passage, it should read, ' the wicked is driven into endless punishment in the future world ;' but as nothing of that kind is *said*, so we presume nothing like it is meant." On Eccl. 12 : 14, he asks, " Is it said, ' God shall bring every work into judgment ' in the future, immortal existence ? No such statement is made." Again, Ps. 49 : 14, 15, " Is there one word intimated in regard to punishment *after the resurrection of the dead* ? Not a syllable."

We present these as specimens of the work of one of the greatest champions in their ranks ; and one too, who is a guide to Universalists. Who can wonder that he is *always* victorious in controversy !

Suppose we make the same demand, and call upon Universalists to produce texts like these : all men shall be as the angels of God *in the immortal state* ; all men shall be holy and happy *beyond the grave* ; all men shall be saved *in eternity* ; and then assert, that, because none of these expressions are appended to any texts they bring to support their doctrine, that nothing like them is meant ? In this way not only is future punishment destroyed, but future bliss ; and thus the world is left without any hope of a future life. This man's work on Luke 20 : 35, is an illustration of his course. This passage, and Matt. 20 : 35, Mark 12 : 25, are parallel texts. They occur in our Lord's conversation with the Sadducees. The rule laid down for the interpretation of parallels, is this : " Where parallel passages present themselves, the clearer and more copious place must be selected to illus-

trate one that is more briefly and obscurely expressed." *Horne*. All who acknowledge the divine authority of the Scriptures, will see that this rule is a just one, as the Holy Ghost would express nothing unimportant or untrue. The text in Luke is the more full and copious, and among other things not found in Matthew and Mark, is this: "*But they which shall be accounted worthy to obtain that world and the resurrection from the dead.*" This part of the text stands directly in the way of these expounders, so they must get rid of it, by hook or by crook. To do this, the rule named is trampled under foot, as all will see, by the following comment upon these texts, from the "Guide to Universalism," p. 155:

"John makes no record of our Lord's conversation with the Sadducees on this subject at all. Now what shall we do? We find, that two out of three Evangelists who report this discourse, make no mention of the qualification found in Luke. But what then? Are we; therefore, to say that what Luke reported is not true? No,—certainly not. What we are after is the weight of evidence as to the importance of that qualification. And that weight is as two to one against the importance of the words in question. We say against the *importance*, because had Matthew and Mark considered them important, (as the objection we are noticing certainly is,) it is hardly rational to conclude they would have omitted them altogether. The most probable conclusion is, that, whatever we may understand by the words now, Luke did not intend by his report to give a sense to the conversation, which the other Evangelists did not receive or record. They ought to be understood as harmonizing."

Here you have it, reader, with all its beauties. Mr. W. would not say, that what Luke says is not true. No, that would be shewing the cloven foot of Infidelity too plainly. But he makes dust about the *importance* of the qualification, if possible, to destroy the force of the Savior's words. But there they stand faithfully recorded, and with mighty weight too, against the Universalist perversion of this passage. Mr. W. knows this, hence his labor to render them unimportant. To labor to make them unimportant, is virtually to labor to fix upon the Savior the character of a trifler. To say that all men *shall be accounted worthy*, is to make the Savior utter nonsense. Why is the qualifying phrase thrown in; if there is no distinction in the future world? It will not be admitted that the Savior in this passage, or Paul in Phil. 3: 11, taught by implication, that a part of mankind would never be raised from the dead, as that would be fatal to Universalism; for, according to that theory, if they are not raised, then are they annihilated, and, if annihilated, then

are they not saved. With the texts, referred to above, before us, one of three things must be admitted,—either Christ and Paul used words without meaning, or they taught that some would never rise from the dead, or else they had respect to some particular condition or resurrection in the future world. To adopt the first of these is impious, and to adopt the second is fatal to Universalism. The third is equally fatal to this dogma, but contains the truth, for every candid mind must see that the Savior, in his reply to the Sadducees, referred to the preparation necessary in order to enter that blissful spirit world where the souls of the righteous go after death, and to the resurrection of the just, or the righteous dead—the same resurrection to which Paul aspired, (Phil. 3 : 11,) who was willing to sacrifice everything the world calls good and great, “if,” says he, “*I might by any means attain to the resurrection of the dead.*” Now Paul was under no fearful apprehension that all would not be raised, for he has declared his belief in the resurrection of all men, (Acts 24 : 15) ; but he knew there was danger of his failing of the resurrection of the just, and it was *this*, he labored to secure. Again, there is a portion of the passage in Luke, which Universalists often press into their service. It is this : “*neither can they die any more,*” “*are the children of God, being the children of the resurrection.*” Neither Matthew or Mark record these sayings ; therefore, according to Mr. Whittemore’s logic, they can be of but little *importance* ; yet this same man, and others of like faith, find it very convenient to pervert them, and make them very *important* in teaching their errors ! Take the following oft-perverted, yet much-relied-upon text, by Universalists, to prove their doctrine : “And I, if I be lifted up from the earth, will draw all men unto me.” John 12 : 32. This is recorded only by John. Matthew, Mark and Luke have said nothing about it. Is it therefore of but little importance ? All will see the wickedness of adopting such a method with the Scriptures, and how large a portion of the Gospels must wilt away into *little importance* under such an interpretation.

Another gross violation of correct interpretation, is committed, by taking passages which refer to Christians exclusively, and applying them to all men. This is often done by these writers. Take, as a sample of many, Rom. 14 : 7, 8, and Rev. 21 : 3, 4. These are applied by Mr. Whittemore in

his Guide to all mankind, whereas they are spoken of Christians only, as may be seen by examining. Again, Scriptures which have their fulfilment in this world, are often referred to, or used in argument, to prove the salvation of all men in a future state; hence Isa. 1: 18, and Matt. 6: 25-34, are used in the Guide to prove the salvation of all men in the future world. A host of such perversions might be presented. Take one more text. They often build an argument upon the pleasure of God, and bring Isa. 55: 10, 11, to prove Universalism, or that all will be saved in the future state. In their very frequent use of this passage, they always assume the very point in debate, namely, that it is the pleasure or purpose of God to save all men unconditionally in the future state. This we deny, for whatever the work to be accomplished by this "word," or wherever done, one thing is evident, which is, that its benefits are only to be received upon conditions. This is clear, not only from the context, (vers. 6 and 7,) but from the figure employed in the passage. Observe, it is "as the rain," "so shall my word be." Is it the purpose of God, in sending the rain, to give the fruits of the earth to all men, whether they till it or not? By no means. But it is to "give seed to the sower," &c. There is no need of enlargement here. But what is God's word here spoken of, and is it to accomplish the salvation of all men in the future state, according to Universalist expositions of Scripture? God's word mentioned in this passage, says Mr. Whittemore, is the gospel. *Guide*, p. 40. Well, what is the gospel? It is not the salvation of all men in the future state, but is simply the good news or glad tidings which announces the fact that all will be saved. So say Universalists. The gospel, according to their notions, is perfectly independent of the salvation of men in the future state, just as much so, as announcing the fact that there is such a place as London, is independent of that fact. It is contended that gospel salvation is the effects experienced in this life of believing the doctrine, that all will be saved hereafter, and that preaching, receiving, or rejecting the gospel, will not affect our future salvation in the least. Mr. Whittemore ridicules the idea of man's conduct being recompensed in a future state, and says, it "is alike reasonable with saying, that a man who sows a field of grain in Massachusetts, shall reap the harvest from it in the State of Ohio." *Trumpet*, No. 635. By the way, we suppose it is very reasonable

to him for a man to sow a field of grain and reap his crop just as quick as he has sown it! In other words, it is quite clear to him, that men are punished for their sins as soon as they commit them.

From the preceding we learn as follows :

1. The word that goeth forth and is to accomplish that which the Almighty pleases, is the gospel, i. e., the good news of the salvation of all men in the future state.

2. This gospel, or good news, is independent of what it declares, and does not in the least affect the future condition of any man, as all will be saved in the future state, whether they hear the good news in this life or not. It is seen then, that, according to Mr. Whittemore's own showing, the declared prosperity of the word or gospel named in the passage, does not secure the salvation of all, or any men in the future state. Yet, when it will serve his purpose, he can give it a future state reference, and use it to prove Universalism, as he has done on pp. 29 and 40 of his Guide. And thus the Scriptures are perverted and the people deceived. If there is a jingle of words; if perchance, there is universal language in a passage, no matter what it was designed to teach, or what its connection, no matter whether it is spoken of the Jewish nation, or of the spread of the gospel in this world, or of Christians only, it is taken, and connected, perhaps, with one or two other texts equally perverted, and thus a Universalist *argument* is made. In proof of this; see Whittemore's "One Hundred Arguments," which are wholly made up of mangled and perverted texts.

In No. 1005 of the Trumpet is the following scrap thrown in by the editor :

"Last week's 'Recorder' has an article entitled, 'Unpardonable Sin.' We will give the editor of the 'Recorder' *fifty dollars*, if he will find such an expression in the Scriptures."

Doubtless this passed for a very weighty argument, with many of the readers of that print. We are told too, in their writings, that the phrase "*eternal death*," is not found in the Bible; and from the frequency of this statement by some of their divines, we conclude they deem it of great importance in sustaining their system. We admit that the exact phrase "*eternal death*," is not in the Bible, but the phrases "*eternal damnation*," "*everlasting destruction*," and "*everlasting punishment*," are in the Bible, and we conclude that eternal

death is antithetically expressed in Rom. 6 : 23 ; also, that the doctrine expressed by this phrase, is clearly taught in other parts of the Scriptures. The argument of the Universalists is this : the expressions "*unpardonable sin*," and "*eternal death*," are not in the Bible ; therefore the doctrines they are used to express are not in the Bible. Is this sound ? Let us see, by applying this rule in argument to some of the expressions in use by Universalists, and see how it works. In their writings we find the following : "*future state*," "*immortal state*," "*immortal existence*," "*all will be holy and happy*," "*Deity*," &c. All will see that we could very safely offer "*fifty dollars*," to any one who will find either of these expressions in the Bible. The argument stands thus then : these expressions are not in the Bible ; therefore the doctrines they are used to express are not in the Bible. Thus by the magic wand of its own advocates, is Universalism swept by the board, and the existence of God too. All discerning men will see that there is no argument in this ; but the advocates of this dogma use it because they know that unthinking men may be duped by it. While delivering a course of lectures against Universalism, in Gardiner, in February, 1845, a note was handed to the desk, from a man requesting us to show where the phrase "*eternal death*" was found in the Bible. He doubtless considered it a poser ; for the poor man, like hundreds of others, had been deceived by his teachers. But supposing the phrase "*eternal death*" was found forty times in the Bible, would Universalists allow it a future state reference ? Not they. The same sophistry which deprives the phrase "*eternal life*" of its future state reference, could, just as easily, be employed on the phrase "*eternal death*." It discovers great wickedness to harp so much upon the absence of the phrase "*eternal death*," to prove their doctrine, denying, as they do, the future state reference of the phrase, which is its counterpart. The phrase in our translation rendered *eternal life*, occurs twenty-seven times in the New Testament ; and the phrase rendered *everlasting life* occurs thirteen times ; making in all forty times, all of which, according to these writers, mean something experienced in this world. Mr. Whittemore says :

"Notwithstanding the '*everlasting life*' spoken of in the New Testament, is applied in these pages to that state of rest, purity and joy, into which believers of the gospel entered, whenever—"



braced it, the author takes this opportunity to say, that he undoubtedly believes that a future state of immortality and incorruption is revealed in the New Testament. This, like the present existence, will be the gift of God; and cannot, in the nature of things, as seems to us, be affected by the conduct of men in this life.—*Notes on Par.*, p. 354.

Here it would seem, that Mr. Whittemore is almost startled at his own sentiments, and lest he should be thought an Infidel downright, he is under the necessity, at the close of his book, of informing his readers that he believes that a future state is taught in the New Testament! Again he says:

“What is meant by eternal life! This phrase is not used by the sacred writers to signify endless blessedness beyond the grave, but that state of spiritual life and peace which was the immediate effects of faith in the Gospel of Jesus Christ.”—*Guide*, p. 140.

The question may arise in the reader's mind, why it is that Universalists should desire to destroy the future state reference of this phrase? It is because it stands in such connections in the Bible, that if it is admitted to mean a state of bliss, it confirms, by parity of reason, the doctrine of future punishment. Denying that *eternal life* means a state of bliss beyond this world, it becomes necessary also to deny that the word *heaven* in the Scriptures is used to denote a state or place of bliss in the future world, for eternal life, and “*heaven*,” or “*treasure in heaven*,” are synonymous, as may be seen by our Lord's answer to the young ruler, Luke 19:18–22. That they deny that the word *heaven* means a happy state or place in the future, may be seen, (p. 151.) Indeed, to carry out their interpretations with consistency, they should deny that a future state is taught at all in the Bible. To this issue their interpretations inevitably lead, as it were easy to show.

Notwithstanding Mr. Whittemore, in the *Guide*, denies the future state reference of the expression “eternal life,” yet such is the twistical character of the man, upon this subject, that he can, in this same *Guide*, use this same phrase, “eternal life,” four times, to teach the salvation of all men in the *future state*! See *Guide*, pp. 25, 45, 46, 52. How long would these men be troubled with the Bible at all, were they left to themselves, and the world sufficiently prepared for them to destroy it, and substitute one of their own inventing?

All true believers possess the seminal principles of a future blissful life in this world; and in view of it the inspired penmen use the phrase "everlasting life" in a few instances, in this sense, as in John 5 : 24, "He that heareth my words, and believeth on him that sent me, *hath* everlasting life;" also John 6 : 47, and a few other places. Universalists seize hold of these, and claim the right to interpret all the rest of the passages where the expression occurs by them, and thus deceive the people. The truth is, the phrase, primarily and properly, means a life of bliss beyond this. This is evident,

1. *From Jewish belief.* In 2 Macc. 7 : 9, a Jew who was put to death for refusing to eat swine's flesh, says to his murderer, "Thou, like a fury, takest us out of this present life, but the King of the world shall *raise us up, who have died for his laws, unto everlasting life.*" We bring this simply as historical evidence of what the Jews believed respecting everlasting or eternal life. It bears date B.C. 167. Again, Josephus in his Discourse on Hades, speaking of the intermediate state, gives the following, as the belief of the Jews : "But the countenance of the fathers and of the just which they see, always smiles upon them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region." Now in the light of this belief of the Jews, let us look at the case of the young ruler before named. He, being an educated Jew, well understood Jewish theology. His question was, "what good thing shall I do, that I may have eternal life?" The Savior answers him and adds, "and thou shalt have *treasure in heaven.*" We ask, can any man, with these facts before him, believe that the expressions *eternal life* and *heaven* were here used to mean spiritual life in this world? Blind indeed must he be if he can.

That eternal life properly means a life beyond this, is evident,

2. *From the absurdities involved by the Universalist interpretation of the phrase.* Let us take two or three of these illustrations. Matt. 25 : 46, "But the righteous into life eternal." This, we are told, "is that spiritual life which the believer enjoys in this state." *Notes on Par.*, p. 353. Now the righteous must be already spiritually alive, or else they are not righteous. This interpretation, then, represents the judge as sending the *spiritually alive into spiritual life*, which is manifestly absurd; therefore, cannot be the true interpretation.

John 12 : 25, " He that loveth his life, shall lose it, and he that hateth his life in this world, shall keep it unto life eternal." Here life eternal is put in contrast with life in this world. And according to the notion that eternal life is confined to this world, the passage would read—He that hateth his life in this world, shall keep it, by acquiring, by the loss, that eternal life which is enjoyed in this world. Or in other words, he that will surrender his life shall, after he has surrendered it, come into possession of spiritual life in this world—that is, after he is dead, he shall come back and enjoy life. But the Universalist says, that the phrase, " this world," means only " this age," before the destruction of Jerusalem. Then the passage reads—He that surrenders life in the period before the destruction of Jerusalem, shall have eternal life by living through that destruction. That is, by suffering himself to be killed before, he shall escape being killed then. But the word translated world here, is not *aion* which in some cases means " age," but *kosmos*, the most peculiar and appropriate word for the world.\*

The more the reader thinks upon this passage, the more will he see the violent wresting and absurdity of those who confine the phrase, " eternal life," to the spiritual life the believer enjoys in this world. Take one text more. Titus 1 : 2, " In hope of eternal life, which God that cannot lie," &c. Here Paul represents himself as hoping for eternal life. Hope respects the future. Paul was a holy Christian, and of course already spiritually alive. Now if eternal life means spiritual life in this world, then the hope of Paul implies that he was destitute of spiritual life, for what a man has in his possession he does not hope for. Was Paul destitute of spiritual life at this time? Was he a wicked man? See what the Apostle says of himself in the first verse.

We might bring not a few other texts out of the forty where the phrase occurs, to show the absurdity of this application, but these will satisfy the candid reader.

A specimen of their connecting two texts, from different parts of the Bible, referring to different subjects, and thereby forming an argument to prove their doctrine, has already been presented. We will adduce one more, as it embraces a text which is found in the mouth of every one of the order, and is supposed, of itself, to teach Universalism, without fur-

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\* Rev. Parsons Cooks.

ther argument. The argument is as follows: "Paul saith, as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. "If any man be in Christ Jesus, he is a new creature." 2 Cor. 5: 17. Hence if *all* shall be made alive in Christ, they shall *all* be new creatures in the resurrection of the dead." *Guide*, p. 48.

The text from 2 Cor. 5: 17, refers to the state of the regenerated man in this world, as may be seen by turning to the passage. The text from 1 Cor. 15: 22, refers to the resurrection of the body, and not to the renewal of the heart. These texts, referring to different subjects altogether, are brought together in good Universalist style, and made to teach the salvation of all men in the future state. What cannot be proved in this way? But since it is assumed, with great confidence, that 1 Cor. 15: 22 itself teaches Universalism, we shall now examine it and see if it is so.

This text has, by the advocates of this dogma, been illustrated by scales. In the first scale is placed, "*As in Adam all die*," then "*even so*" under an even beam, and in the second scale, "*In Christ shall all be made alive*." The object of this is, to show that just as much was gained by Christ as was lost by Adam; and this is doubtless true in the sense of the text. Now, if we can ascertain what is in the first scale, we can soon learn what is in the second. To get at this, let us inquire about what was Paul writing. Is he showing how all men became sinners in consequence of Adam's transgression, and how all men will be made holy and happy by Christ's obedience? Nothing of the kind. He is not illustrating the plan of salvation at all. Is Paul calling the attention of his brethren to the subject of spiritual death and spiritual life? By no means. This chapter, as all must see, was written to prove and illustrate the *resurrection of the body*, and this very naturally led him to show how men became subject to temporal death, which he does thus: "For since by man, i. e., Adam, came death, i. e., the death of the body, by man, i. e., Christ, came also the resurrection of the dead." (Ver. 21.) "For as in Adam (the man alluded to,) all die, even so in Christ shall all be made alive," i. e., shall be raised from the dead. (Ver. 22.) "But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming." (Ver. 23.) No man, it would seem, need mistake the subject. It is not a resurrection of all men to holiness and happiness in heaven; it is

not a resurrection to spiritual life, but the resurrection of the bodies of men, is the Apostle's subject. He teaches us, most clearly too, that all will not be Christ's, at his coming to raise the dead. We would remark here, that while the Apostle, in this chapter, treats upon the resurrection in general, he also treats upon the state of Christians in the resurrection in particular, as all may see, especially if they will compare this with 1 Thess. 4: 14, 18, where he is speaking of the same resurrection.

It must be obvious to all, that the death of the body is taught by the first member of the text, and the resurrection of the body by the second, and nothing more. It is worthy of remark, that it is said (Phil. 3: 21,) of Christ, when he shall come to raise the dead, that he "shall change our vile body," but it is nowhere said, he shall change our vile soul; and we have yet to learn that anywhere in the Bible, anything is said equivalent to it. But suppose we go directly against the whole scope of the Apostle's reasoning here, and admit that spiritual death is here intended, we then ask, do Universalists hold that all men were exposed to endless spiritual death or misery, by dying in Adam, and that all are to be, by Christ, raised to endless bliss? This they must admit, or the scale, containing the first member of the text, kicks the beam at once, and the "*even so*" is even nonsense. Will Universalists admit that Adam's sin affected his own future state, or that of his posterity? If they do, what becomes of that much cherished notion among them, that man's conduct here takes no hold on eternity? for if Adam's conduct took hold on the future state, then does the conduct of all men, inasmuch as the principles of God's moral government are the same respecting all men, as moral beings. There is no avoiding this. But, on the other hand, if the death, by Adam, takes no hold on the future state, then the life, by Christ, takes no hold on the future state, for it is "*EVEN SO.*"

It is well known, that modern Universalists stoutly contend against the idea that mankind are at all exposed to a future hell, either by Adam's or their own sins. Just to show how the use they make of this passage, when properly considered, wars with their own theory, let us inquire, what do they contend is taught by the last member of the text, or what is in the second scale? We are told, with great confidence, that it contains Universalism. Well, what is Universalism? It

is this, *all men, by the resurrection, will be raised to endless bliss.* No Universalist will complain of this definition. This, then, is what the second scale contains. Now what must the first scale contain to balance it? Observe, it is "*even so.*" It must contain, then, that which is directly opposite. Well, what is that? It is *endless misery*, as all must see. There is no avoiding this, as the text is antithetical, strictly so. From this view of their interpretation of the last member of the text, we arrive at the following conclusion: by Adam, all were exposed to endless misery; by Christ, all are saved from endless misery. Now modern Universalists know that it would be fatal to their system to admit that men were ever exposed to endless misery; therefore they will not adopt the conclusion, although it grows legitimately from the premises they themselves furnish. Error is always inconsistent with itself. The doctrine of the text, as we have seen, is this: the temporal death of all men by Adam, the resurrection of the bodies of all by Christ, and thus the scales are even.

It will be seen from the above, that this text no more teaches the salvation of all men, than it does the restoration of the Jews to Palestine.

The reader has already seen (p. 146,) that Mr. French, a Universalist preacher, reminds his brethren of their inconsistency in quoting from the Old Testament to prove Universalism. Mr. Hosea Ballou 2d, has done the same respecting the book of Revelation. He says, "Universalists have not wholly ceased to quote as proof of the final reconciliation of all men, this text, Rev. 5: 13, a text which, if we mistake not their views concerning the general plan of this book, they can by no means suppose, on careful reflection, to refer to a period yet future." *Univer. Expositor*, vol. 3, p. 196. They have contended that this book had its fulfilment nearly eighteen hundred years ago. This they have been driven to, in order to avoid the otherwise weighty arguments it contains against their system. Having in this way, as they imagine, destroyed it for others, they then turn around with all gravity and appropriate a part of it to their own use, particularly chaps. 5: 13, and 21: 3, 4. It is this glaring inconsistency Mr. B. rebukes. All must see that if Rev. 21: 3, 4, refers to the future state, then does ver. 8 of the same chapter, which of course carries the second death into the future state. Any interpretation, even though it war to the

very knife with their own rules, is admitted, only make the people believe Universalism.

The resurrection, notwithstanding it is so much relied upon for salvation, is a subject but little understood by the generality of Universalists. They have learnt from their teachers that all are to be made happy in the resurrection, but there are few to be found, who can give any clear and well defined views upon this subject. This grows out of the fact that there is so much indefiniteness and confusion in their treatment of it in the pulpit, and such a diversity of opinions among their ministers. Within a few years, we have heard five or six sermons from them on funeral occasions, and the subject, in each instance, was the resurrection, and the texts, with but one exception, were taken from 1 Cor. 15th chapter. The sum and substance of all we could learn from these sermons was this, all men will be raised from the dead, and by virtue of it all will be saved. Perhaps, however, we should make an exception of one case, in which the speaker told us that the Scriptures left us completely in the dark respecting the condition of the soul between death and the resurrection; that there was a dark spot between these events of which we could learn nothing; and how long that period was, he could not tell. But it seems he obtained some light upon the subject before he got through, for at the close of his discourse, he assured the bereaved parents that the spirit of their deceased daughter was then, while he was speaking, happy with Jesus! The "peace of the order," doubtless, demands that they do not agitate disputed points among themselves upon this subject.

That some of our readers may have a better understanding of Universalist sentiments, and also see how they war with the Scriptures, we shall present the views of two of their ablest divines upon the resurrection. Mr. Balfour is counted one of their greatest men, and has written what are called "unanswerable" books. He contends that man has no immortal soul, and can have no patience whatever with the idea of disembodied spirits. Hear him upon these points. "Man comes into the world and dies similar to the brute creation." "God made man wiser than the beasts of the field or the fowls of the air; and he has given him a promise of a resurrection from the dead, but to say he has given him an immortal soul, to be happy or miserable in a disembodied state, is travelling beyond the record." *Essay,*

p. 97. He gives it as his opinion that future punishment will be believed so long as the soul's immortality is. "But some will no doubt ask — may not future, yea, endless punishment, still be maintained, if the immortality of the soul was abandoned? This we more than doubt, for future punishment depends on, and arose out of the doctrine of the immortality of the soul." "How could any person be punished after death, if he did not live in a conscious state of existence, to be punished? Punishment after death will in all probability be believed, so long as men think the doctrine of the soul's immortality true. The branch cannot wither, so long as this root exists to nourish it. But when it dies, the branch of course dies; and with it, all the bitter fruits it brings forth will be destroyed." *Inquiry*, p. 344.

He teaches, of course, that neither the Patriarchs, Prophets, Apostles, or any that have died since the world began, have now any conscious existence, neither will they have until the resurrection, then all will be raised to a state of immortal bliss. This event he considers yet future. He says: "It appears to me, that the resurrection, the last day, the period called the end, and the coming of Christ, all refer to the same period. But how many years, or ages, until it arrives, the Bible, so far as I understand it, does not inform us, and I have no desire to be wise above what is written." *Essay*, p. 180. We do not design to enter into a refutation of Mr. Balfour's absurdities about the soul, but just refer the reader to a few Scriptures where its existence is taught most clearly after the death of the body. Eccl. 12: 7; Luke 28: 43; 2 Cor. 5: 1-10; Phil. 1: 20-25. See also Luke 24: 36-40, where our Lord virtually sanctions the doctrine of disembodied spirits. Other texts might be given, equally in point, were it necessary. However much some ministers may cherish Mr. Balfour's notions, we conclude that they will never be very extensively taught or received in the denomination; for such is the state of the human heart, while under the influence of modern Universalism, that the rule seems to be readily adopted that no doctrine can be true, unless it gives its recipients the most pleasurable sensations respecting the future, whatever may be their character in this world. This is one reason why the doctrine of limited future punishment has been so generally rejected, which was at one time held by the denomination. For the same reason, Mr. Balfour's views will not obtain extensively among them.



Errors of as great magnitude as Mr. B.'s are readily received by their people, if they are only in keeping with their *desires*; but his errors have the misfortune not to be of this stamp. They desire to be happy immediately at death. But there is something very repulsive in the thought of going into a state of nonentity, perhaps for thousands of years, before heavenly bliss can be enjoyed. Hence their teachers, who are always accommodating men upon such subjects, and are always disposed to impart peace to troubled minds, have sought out an invention by which all men are to enter into bliss immediately when they die. The repulsive character of Mr. Balfour's doctrine is the reason why it is no better understood by Universalists. They have not been faithfully instructed even by those ministers who believe it. Let a person state that some of the leading men in the order deny the immortality of the soul, and, by many, he will be charged with slandering Universalists. We have been charged in this way in several instances, and were obliged to produce books and read from them to the people, to show the correctness of the statements made. So far as we can learn from their books and papers, the ideas which prevail most extensively among Universalists at the present respecting the resurrection, are, that it is not *general*, but *successive*, or as some say, *progressive*, and that the human body will never be raised. This resurrection, they conclude, has been going on, from the time of Adam down to the present. Some talk of it as though it took place at death, and others, as if to get rid of certain difficulties growing out of a death resurrection, would have a space of insensibility between death and the resurrection of some days' duration. The following extract is taken from a sermon by Mr. J. B. Dods, one of the most *noted* divines in the order, and from all we can gather, we think it contains very nearly the sentiments of many of the Universalists upon this subject:

"We have already shown that the resurrection of the dead was to be at the sound of the last trump. And as that trump commenced sounding at the end of the Jewish age, when Christ came in his kingdom, I deem it sufficient to establish the fact, that the dead are continually rising in this *last*, this *gospel day*. But the question presents itself — were any of the human family raised immortal before that period? To this question I give an affirmative answer. I firmly believe, that the dead have been rising immortal from Adam to the present day, for God has never changed the established order of the universe. I believe that the dead are raised without any

*miracle*, in the common acceptance of that term, as much as I believe that we are born, and die, not by a *miracle*, but according to that constitution of things which God has immutably established from the beginning. I believe this doctrine of Christ to be founded upon the unchanging principles of philosophy, but so mysterious, that man in his present existence cannot comprehend the subtle causes and effects by which he shall put on immortality."—*Trumpet*, No. 718.

These views are certainly more anti-scriptural than Mr. Balfour's, for with all his absurdities, we must give him the credit of one correct thought, viz. : a future general resurrection; but in these we cannot discover even one truth. These views of the resurrection war with the Scriptures, (1 Cor. 15 : 20–23,) which declare Christ to be the "*first fruits*." According to this hypothesis, the first fruits appeared many ages before Christ, for men had been rising from the dead four thousand years before the Savior's resurrection. To meet this difficulty, an attempt is made to show that the phrase "first fruits," has reference to *rank*, and not to the *order* of the resurrection; but this idea is refuted by the words of Paul, Acts 26 : 22, 23 :

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come :

"That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

Here Christ is declared by the inspired Apostle to be "*the first that should rise from the dead*." A progressive resurrection stands opposed to those Scriptures, which speak of the event as yet future. See Mark 12 : 23, 24 ; Luke 14 : 14 ; John 5 : 28, 29 ; Acts 24 : 15 ; 1 Thess. 4 : 14–17. Others might be named, but these texts are enough to establish our point. Again, this resurrection is to take place at the coming of Christ. 1 Thess. 4 : 14–17 ; 1 Cor. 15 : 23. Did Christ come at the resurrection, thousands of years before he assumed human nature ? Does he now come at the death of every individual ? Are the Scriptures referred to, and other similar ones, fulfilled in this way ? Preposterous ! Mr. Balfour, in contending with those who hold that the resurrection takes place at death, has the following :

"When shall the resurrection of the dead take place ? Some say it takes place at every man's death. But certainly Martha did not

think so, for she said concerning Lazarus — 'I know that he shall rise again in the resurrection at the last day.' She probably borrowed the phrase *last day*, from what she heard our Lord say, John 6 : 39, 40-45, where he four times spoke of the resurrection, as being in the last day. If the resurrection is at a man's death, she ought to have said — 'I know that he rose four days ago,' for Lazarus had been four days dead. But she spoke of the resurrection and the last day as simultaneous events. It appears to me, that the resurrection, the last day, the period called the end, and the coming of Christ, all refer to the same period. But how many years, or ages until it arrives, the Bible, so far as I understand it, does not inform us, and I have no desire to be wise above what is written."—*Essay*, p. 179.

Again, in speaking of Christ's conversation with the Sadducees, he says :

"In concluding my remarks on these passages, I would merely notice, that if the resurrection takes place at a man's death, both our Lord and the Sadducees speak as if they had been of a different opinion. The Sadducees speak of it as a future event, thus : 'In the resurrection therefore when they shall rise.' So did our Lord, for he says : 'for when they shall rise from the dead, they neither marry, nor are given in marriage.' But would either of them have spoken in this manner, had they believed that every man is raised at his death? It is easily perceived that this would have entirely altered the shape of the Sadducees' question."—*Essay*, p. 187.

Mr. Balfour's arguments upon this point are sound, as all must see.

Upon the hypothesis of Mr. Dods, and others, the body is never to be raised.\* But we ask, was not the resurrection of Christ the pattern of ours as well as the pledge? Was not Christ's literal body raised? or was his only the resurrection of the spirit? Said he to his astonished disciples after his resurrection, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." See Luke 24 : 36—

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\* Universalists are boasting much because Prof. Bush has come to their aid respecting some of their notions. It is clear to us, that Mr. Bush has substituted the mere deductions of philosophy for the plain word of God. Universalists may cheer him on and count him quite *rational*, but Christians will be careful how they follow a man who adopts a course of reasoning which goes to deny the plainest truths of the Bible. If the Scriptures (Luke 24 : 37-43,) do not teach that the Savior's material body, the same body that died upon the cross, and was put into the sepulchre, was raised, what can they be relied upon as teaching? If this is not taught, then is the Bible a sealed book to all but such men as Mr. Bush, and the sooner we consign it over to Romish priests, and place ourselves at the feet of the Pope to learn truth, the better. We opine that Mr. B. must retrace his steps, or consistency will drive him to identify himself with those who claim to be the only *liberal* Christians in the world, which, in most instances, is but another name for masked infidelity. May he, and others like him, take heed to the Apostle, where he says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the *decrees of the world, and not after Christ.*"

40. Another thought. Did the resurrection of Christ take place when he died? Certainly not.

Should it be thought that a progressive resurrection militates no more against the idea of Christ's being the first fruits, than the resurrections which took place when the Savior was upon earth, such as that of the widow's son and Lazarus, we answer, these have no connection with the resurrection taught by Christianity. In these cases there was divine power exerted, or a miracle performed, to restore natural life in this world. This is a very different thing from the Christian resurrection by which all men are to be raised, and the righteous to be glorified with their Savior in heaven. We know not that any ever contended that these form a part of the Christian resurrection. A meagre sketch only of what might be, has been presented in argument against the views advocated by Universalists concerning the resurrection, but enough, it is thought, to show the reader their anti-scriptural character. Their treatment of the doctrine of a future judgment discovers almost anything but a disposition to teach the truth according to the Scriptures. In examining the Bible, we find the words judge and judgment are frequently applied to events which have their fulfilment in this world. Sometimes God is said to judge when it means to rule or govern. Ps. 67 : 4; Heb. 10 : 30. The word judgment is applied to the divine chastisements which are often sent upon God's children for their benefit in this world. 1 Pet. 4 : 17. It is used to signify the spiritual government of Christ as mediator which was committed to him by God the Father. John 5 : 22 ; 9 : 39. This judgment, or government, he now exercises, and will to the end of time. Again, the word judgment is used for the kingdom of grace on earth, or the spread of the gospel among the Gentiles. Matt. 12 : 20. It sometimes signifies the punishment God inflicts upon wicked people, cities or nations. Ez. 30 : 14. In at least all these senses is God, or Christ, said to execute judgment in this world ; and this is well known to every careful reader of the Bible ; we never knew it disputed by any, yet were we to read Universalist books only, we should conclude that those who oppose their views, either wickedly deny it, or else are grossly ignorant of the fact, that these wonderful divines must have the honor of making this discovery in the 19th century, and that they are the only repositories of this truth. They often make a great display of the Scriptures to

prove what none deny, viz. : that God inflicts judgment upon men in this world ! Others understand what the Bible says about judgment in this world as well as Universalists do, but this is not the point at issue. The question at issue between us is, "is there a *future* judgment ?" The negative of this is taken by their writers, and then they go on to *prove* most conclusively, from the Scriptures, that God judges in this world, and this they seem to offer as a sufficient reason why there shall be no future judgment — hence their frequent use of Ps. 58 : 11, " Verily he is a God that judgeth in the earth." The argument is this, God judgeth in the earth ; therefore, there will be no future judgment. The sophistry of this will at once appear by adopting this method with other subjects. For instance, God is glorified in the earth ; therefore God will not be glorified in the future state ! " On earth peace, good will towards men ;" therefore there can be neither peace, nor good will towards men in the future world !

Take the words *saved* and *salvation*, which are often used to express temporal deliverance and the state of the justified soul in this world. Universalists talk much about salvation in the future world, as all know. Now what would be thought were we to rise up and deny future salvation, and make a great parade of texts in capitals, to prove that salvation pertained to this life — that men are said to be saved *now*, in a great number of instances ? Suppose that, to meet all the texts Universalists could urge in support of future salvation, we were to insist upon it that they contain no evidence of future salvation for any of our race, and should contend, most stoutly, that God's salvation is in this world, and urge in proof of this, that the Israelites (Ex. 14 : 13,) were commanded to "stand still and SEE THE SALVATION OF THE LORD," which they could not have done if salvation is in the future state ; and furthermore, to put the whole matter to rest, the words of Paul should be presented, (2 Cor. 6 : 2,) "NOW IS THE DAY OF SALVATION." And suppose too, that we should demand of them such texts as the following, to establish the doctrine that men would be saved in the future state : "Men shall be holy and happy in the future world." "Men shall be saved in the immortal state." "Men shall be saved beyond the grave." Suppose, we say, that we should deny that there is any salvation in the future world, and bring such proofs, and make such a

demand to sustain it, what would be thought of such a course? It would be judged the vilest quibbling, and a most egregious perversion of God's word. But as wicked as this would be, it is precisely the course pursued by Universalists respecting the judgment. If we speak of a future judgment, they reply with an air of triumph, (John 12 : 31,) "Now is the judgment of this world," and the author of the Guide makes a similar demand with the one above named, respecting future punishment. See p. 156 of this work.

Since the last named text is so much in use, a few thoughts upon it will be given. Universalists seem to consider it of great importance, because the present tense is used, "*Now is,*" &c. This was spoken nearly forty years before the destruction of Jerusalem. Well then, if, because the Savior said, "*Now is the judgment of this world,*" a future general judgment must be set aside, then for the same reason must a judgment at the destruction of Jerusalem be set aside. Take this out of their theory, what will they do with the texts they find it so convenient to refer to that event? There is another text in the same chapter with this, which this class of expositors see fit to let alone. It is this, (ver. 47,) "I came not to judge the world." We have Mr. Balfour's Essay of 139 pages, in which he professes to examine all those places where the words judge and judgment occur in the New Testament, but no notice is taken of this text. There are five volumes of their books before us, each having a somewhat copious index of texts, yet none of them name this. So far as memory serves, we have never seen it named in any of their writings. Why they are thus silent upon ver. 47, while they so often quote a part of ver. 31 of the same chapter, the reader can easily judge. Ver. 47 is *not in the right shape for them*. The whole of ver. 31 reads thus: "Now is the judgment of this world: now shall the prince of this world be cast out." Mr. French, the Universalist minister named on p. 146, while attempting to correct his brethren in a sermon before the Maine Convention, says:

"But do we not injure our cause by quoting the words of our Savior, saying: 'Now is the judgment of this world; now is the prince of this world cast out.' John 12 : 31. Is not Wakefield right who applies this text to the decision which the Jews were about to make against Jesus; rejecting him, and declaring him worthy of death? But how different this from the judgment which God executes upon

the world? Should we not make improvements by being more cautious, by selecting proof texts with more care and judgment?—*Banner*, August 5, 1843.

Their perversions are so numerous, that Mr. French has a task before him, if he thinks to reform the order in this respect; and furthermore, should he succeed, it would be the death of the system. This, the convention, it would seem, were aware of, and were so much displeased with his effort, that they did not vote the publication of his sermon. Christ says, (*John* 12: 47, 48,) "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world; \* \* \* the word that I have spoken, the same shall judge him in the last day." In this we are taught, that the design of Christ's first advent was not to judge men, but to save them, and are referred to a future judgment, when men shall be judged for their treatment of Christ's word or doctrine. This is to take place at the *last day*. While the author of the Guide fails to give us light upon ver. 47, he does favor us with an *exposition* of ver. 48. Upon this, as found Guide p. 166, we shall offer a few thoughts. The course pursued is, as usual with this class of writers, both evasive and sophistical, and discovers anything but a desire to bring out the true sense. He carries his readers away to the parable of the vineyard, (*Matt.* 21,) then to the parable of the marriage feast, (*Matt.* 22,) then to *Matt.* 24, where the phrase "*end of the world*" occurs, then to *Heb.* 10: 25, where the Apostle speaks of a "*day approaching*," then to 1 *John* 2: 18, where the phrase "*last time*" is found, and he will have it, that all these texts relate to the destruction of Jerusalem, and assumes that *John* 12: 48 refers to the same event. Now we ask, if truth only was the object of this man, why did he not refer his readers to the other passages, where our Savior uses the expression "*last day*"? No one could learn from what he has said in the Guide on this text, that the phrase "*last day*" occurred anywhere else in the New Testament. Christ says, (*John* 6: 40,) "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the *last day*." See, also, verses 49, 44, and 54 of the same chapter, where the phrase is used in the same sense. How this expression was understood in our Savior's time, we may learn from the conversation between him and Martha, on the

death and resurrection of Lazarus. (*John 11 : 23, 24.*) "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the *last day*." The reader, before proceeding further, will please turn to p. 172 of this work, where he will find a quotation from Mr. Balfour's Essay, respecting the phrase "*last day*." It is obvious that the expression "*last day*," as used by our Lord and Martha, refers to the general resurrection. This being the case, can any be at a loss to know the meaning of the Savior, in the passage under consideration? Christ says four times, (*John 6,*) that he will raise men up at the "*last day*." Martha had confidence in the fact that Lazarus would rise in the resurrection in the *last day*. *John 11 : 24*; and Christ says, (*John 12 : 48,*) of him who rejects him and his truth, "The word that I have spoken, the same shall judge him in the *last day*." It must be obvious to all, we think, that if one of these texts refer to Jerusalem's destruction, they all do, which represents Martha as believing in the resurrection of her brother from the dead, at the destruction of Jerusalem!! These texts, taken together, connect the judgment with the resurrection. They teach a resurrection and judgment at the end of time, or in the *last day*, which is fatal to modern Universalism. This, the author of the Guide probably saw, hence his labor to turn the eyes of his readers to some half dozen other texts, having no connection whatever with the one before us, while he would keep from their sight five passages in which the same expression is found. Thus the word of God is handled deceitfully, and Universalism propagated. We might bring many passages from the Scriptures which go to prove a future judgment, and show why such passages mean just what they seem to mean; but it is not the object of this work so much to establish doctrines, as to show the dishonorable methods resorted to by Universalists to support their system. As it may, however, be of some benefit to the reader, we will give one text, and show the sophistry of the Universalist exposition. The passage is Heb. 9 : 27, 28.

"And as it is appointed unto men once to die, but after this the judgment;

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin, unto salvation."



The reader is referred to p. 138, where a variety of interpretations are named, given by different men in the order to get rid of the force of the text. The most popular one is the following :

"As it is appointed unto men (the high priests,) once to die, (in their sacrifices,) and after this the judgment, (which they bore upon their breast,) ; so Christ was once offered (that is, in a sacrificial manner,) to bear the sins of many." *Guide*, p. 268.

It appears that the credit of this invention belongs to Mr. Hosea Ballou. Our business now is, to expose the sophistry of this stereotyped exposition, so often put forth with great confidence, by Universalist ministers, both great and small. In their criticisms, they tell us that the definite article should be placed before the noun *men*, so as to read, "As it is appointed unto *the men* once to die," &c. To this we do not object. But who are *the men* appointed to die? Not the Jewish high priest, as they affirm, for,

1. They were never appointed to die, either figuratively or literally, as such. We call upon Universalists to show us such an appointment from the Scriptures. They often refer us to Ex. 28 : 29, 30, which reads thus :

"And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.

"And thou shalt put in the breast-plate of judgment the Urim and the Thummim ; and they shall be upon Aaron's heart, when he goeth in before the Lord : and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

Not a word is said here, or elsewhere in the Bible, about the appointment of high priests to die figuratively, in their sacrifices ; and it is an unwarranted assumption to say, that they were so appointed, or that they so died. The high priest typified Christ's priesthood, but did Christ die as PRIEST ? Certainly not. He died as *sacrifice*, and was typical in this respect, not by the high priest, but by the sacrificial lamb, offered by the high priest. Hence he is called "the Lamb of God." See, also, 1 Peter, 1 : 18, 19 ; also Heb. 7 : 22, 25, where the Apostle shows that Christ, as priest, "*ever liveth* to make intercession" for his people.

2. The high priests were appointed to enter "into the holy place *every year*, with the blood of others." (ver. 25.) But the men spoken of in the text were appointed *once* to die.

It is said, "as it is appointed unto men once to die, so Christ was once offered." But if the men refer to the Jewish high priests, and the death to their sacrifices, then it must read thus, "As it is appointed unto the high priests once to die every year in their sacrifices, so Christ was offered once every year," and "then must he often have suffered since the foundation of the world," (ver. 25,) and thus is the Apostle contradicted by this exposition. But who are the men appointed once to die? Ans. The many, (ver. 28,) for whom Christ died. "Christ was once offered to bear the sins of many." The adjective "many," is here put for the noun "men." Many men, or "*the many*," as it is in the original. Now, as the adjective "many" is here used for, or instead of, the noun "men," all that is necessary to express the exact sense, is to use the noun "men" instead of the adjective "many," i. e., *the men* instead of *the many*. The sense of the text, then, is fully expressed thus; as it is appointed unto *the men* once to die, so Christ was once offered to bear the sins of *the men*. Now who are the men for whom Christ died? Ans. "This is my blood of the New Testament, which is shed for many, (or *the many*, Gr.) for the remission of sins." Matt. 26 : 28. "He, by the grace of God, tasted death for every man." Heb. 2 : 9. Thus we see, that *the many*, or *the men*, for whom Christ died are *all men, every man*.

We are now prepared to state the argument thus :

1. The men appointed to die, named verse 27, are the many for whom Christ died, named verse 28. As it is appointed unto *the men* once to die, so Christ was once offered to bear the sins of *the men*—that is, the men appointed to die.

2. The many, named verse 28, for whom Christ died, were all men, "every man."

3. Therefore, the men appointed to die are all men, and not the Jewish high priests, to die figuratively, as Universalists assert.

So we see that their own criticism, by which they add the definite article *the* to the common translation, goes to destroy the exposition they give of this passage. Here we state, without fear of successful contradiction, that the expression *the men* is never used in the Scriptures to designate the Jewish high priests, but on the contrary, they are called high priests, to distinguish them from *the men*, that is, the generality of men. Heb. 5 : 1.

This exposition contains the following false assertions :

1. It asserts that the high priests were appointed to die in their sacrifices, i. e., figuratively, which is false. It is mere assumption without a shadow of proof in the Bible.

2. It makes the text assert this : *as* the high priests died figuratively in their sacrifices, *so* Christ was offered figuratively in his ; for it says, *as* the high priests, *so* Christ, thus making the death of Christ figurative instead of real !

3. It asserts that the high priests were appointed *once* to die, or offer sacrifices ; that is, *only once*. This contradicts the Apostle, for he says, ver. 25, that they entered " into the holy place *every year*, with the blood of others."

4. It asserts that the high priests died figuratively *themselves*, which is false, and again contradicts the Apostle, for he says, ver. 25, they offered " the blood of *others*."

5. It makes the text assert, that, as it is appointed unto the men, i. e., the high priests, once to die, so Christ was *once* offered to bear the sins of the *many* or the *men*, who are the Jewish high priests. Thus limiting Christ's atonement to the Jewish high priests !

6. It asserts that the phrase *the men* is used to designate the Jewish high priests, when it is never so used in the Bible.

To these thoughts, add the fact that this Epistle was addressed to those who had been educated in the belief of a future judgment ; and also, that among all the expositors of Scripture, for nearly eighteen hundred years, whose writings have come down to us, no one ever discovered this to be the meaning of the text : and that even Mr. Ballou, who it seems was so exceedingly anxious to get rid of the text, never made his discovery until he had been a constant student of the science of divinity for twenty-nine years, twenty-seven of which he was a Universalist preacher—(See p. 72,)—take all these things into the account, we say, and who does not see that the exposition given is unnatural, absurd and false.

The passage under consideration is too plain to need any comments, were it not that Universalists have so distorted its features. It will be seen, by the context, that the points connected with this passage are the two fold appearing of Christ, which the Apostle was laboring to establish. Christ had once appeared as a sin offering, " to put away sin." He is to appear a " second time without sin," i. e., without a sin offering, " unto salvation," to those who look for him.

The substance of the Apostle's reasoning may be stated

thus : all men are appointed to one temporal death, and only one ; therefore, it was necessary for Christ to offer himself once, and only once, to redeem them ; and as all men are accountable for the improvement they make of his grace, during their probation, and are to be judged after death, that is, after their probation has closed, so Christ will appear a second time to judge them, and to such as look for him, (not all men,) or believe in him, will he appear unto salvation. Christ came at the end of the Jewish dispensation as Redeemer. He will come at the end of the Gospel dispensation as judge.

The Apostle is speaking, doubtless, of the same event in this text that he is in chap. 6 : 2 of the same Epistle, where, in the order of his arrangement, in giving a summary of Christian doctrines, he places " eternal judgment " after the " resurrection of the dead."

The passage teaches just what it seems to teach to an unsophisticated mind. It remains a truth, then, that men must die, and after this the judgment.

For this refutation of the Universalist interpretation of Heb. 9 : 27, 28, we are mainly indebted to Rev. Charles Munger, of the Maine Conference. To his, we have added some thoughts of our own.

The following dialogue, manufactured by Mr. A. B. Grosh, a leading man in the denomination, was thought so valuable by Mr. Drew, that he copied it into his Banner of April 12, 1845 :

" *Limitarian*. My dear sir, your doctrine is a dangerous—a very dangerous fallacy, and if you take not heed, will result in the endless damnation of your immortal soul.

*Universalist*. What is the soul ? Is it that ' breath of life ' which God breathed into the nostrils of man, when he ' became a living soul ' ?

*L*. I think it is.

*U*. You agree, then, with me, that whatever is immortal in man, must have come from Deity—must, in fact, be a *part of himself*.

*L*. I do. For he created all that is created.

*U*. Very well. Now, do you really believe that God will punish ' his breath '—a part of himself—to all eternity ?—[The Limitarian was silent—evidently unwilling to answer.] Now, my dear friend, the Bible teaches me that he will *not*. It says (Eccl. 12 : 7,) ' the spirit shall return unto God who gave it, ' when the body returns to dust.

*L*. Yes, but that only refers to the souls of *good* men.

*U*. And pray, from whom do the *wicked* receive their souls. Is it from Satan, that they must return to him ? or does Satan get that por-

tion of Deity so completely under his control that he can hold it and punish it to all eternity, in despite of that Almighty Being, of whom and whose it is?

L. Dangerous sophistry! Blasphemy! [Exit.]

This is a choice specimen of Universalist divinity. The obvious design is to teach an old, heathen notion, that the soul of man is a part of God, and then, that endless punishment is false, because God will not punish himself to all eternity! That the soul is not a part of God, but was created, is evident from the Scriptures, which declare that God made man in His own image. This, we conceive, was not spoken of the creation of the body, for that is no more the image of an intelligent, immortal, holy Spirit, than any other material substance. It was the soul that God made in his own image. Were it necessary, argument and Scripture might be produced, to prove that God created the *whole* man, the soul as well as the body, but other considerations will show, in a few words, the absurdity of the idea that the human soul is a part of God himself. Admit for a moment this idea, and what follows? It follows that a part of the Almighty is scattered about in millions of parts in the form of human souls, and that these souls have been suffering more or less ever since the creation; for none doubt, that we know of, but what the souls of men suffer, as well as their bodies. "Will God punish a part of Himself to all eternity?" is the *wise* question proposed in the dialogue. In answer, we say, that it requires no greater stretch of our credulity to believe that God will punish himself eternally, than it does to believe He can punish himself six thousand years, by inhabiting human bodies. Again, the notion is quite common with Universalists, that we are dependent upon the resurrection for a future existence; but if the soul is a part of God, that must be false, unless a part of God may be annihilated! Again, Universalists very generally deny the resurrection of the body, hence all the future salvation, so much talked of, pertains to the soul. But we ask, is it not both absurd and blasphemous to talk of *saving* a part of God? We read of the death of the soul, and the Scriptures count man a sinner. Is the body the sinner, or has the soul something to do with it; and if the soul has something to do in the matter, we ask, does a part of a holy God sin? Some have told us that all sin originates in the flesh, and that the soul is pure of itself, but is, by its connection with the body, forced into the service of

the body, and thus sin is accounted for. But, we ask, is a part of the Almighty so pent up in the human body, that it is obliged to do its bidding; or in other words, does the creature govern the Creator? No wonder that Mr. Grosh should represent the Limitarian as exclaiming "*Blasphemy!*"

But no soul will be punished to all eternity because "the spirit shall return to God who gave it." Eccl. 12: 7. Let it be observed that here nothing is said about the misery or happiness of the spirit. That all spirits will return to God, Christians believe, and they believe, too, that He will dispose of them according to their deserts, and that to the ungodly, "it is a fearful thing to fall into the hands of the living God." Heb. 10: 31.

Thoughts might be given upon the attributes of God, to show the anti-christian character of the sentiment inculcated by the dialogue, but these brief hints are sufficient to show the reader, that it wars with Scripture, the nature of God, and common sense. This argument upon the soul, to prove their doctrine, was a very common one among Universalists a few years since, but we had supposed, like much of their former *truth*, it was now obsolete, and were surprised at meeting this new edition of it in the Banner. Anything and any way, only prejudice the people against evangelical sentiments, and induce them to believe, if possible, in Universalism.

One thought more. Stress is laid upon the phrase, "*breathed into*," &c. as though the soul was a part of God on this account. The prophet, (*Isa. 30: 33*), speaking of Tophet says, "the breath of the Lord, like a stream of brimstone, doth kindle it." Did a part of Deity kindle the fire in Tophet? All will see that this is simply an expression of God's agency in producing it. So with Gen. 2: 7.

Not only do they deceive by their sophistical reasonings and perversions of the Scriptures, but also, by false references. The inattention of others has given this class of writers great boldness. About three years since, an essay made its appearance, on the question, "Were Christ and his Apostles Universalists?" which was replied to by Mr. Darius Forbes, then of Belfast. The essay went to show, not only that while Christ and the Apostles labored among believers in endless punishment, they did not oppose and expose the doctrine, but also to show that Christ used language which must have been understood as teaching the same doctrine, and Scriptures were brought forward to sustain this.

Of this last fact, Mr. Forbes took no notice in his reply, nor of the Scriptures, but treated the subject as though a negative only had been presented, viz. : Christ and his Apostles did *not* oppose endless misery. In this we see the fairness of the man ! In passing by the Scriptures in the essay, showing that Christ did teach the doctrine in question, he goes to show that there were other errors which our Savior did not directly attack. He says, p. 7 :

“ Take polygamy, which was very generally allowed, if it did not universally prevail, in the time of our Savior, particularly in heathen nations. But not a single instance can be found, in which it is directly attacked as an institution, in the New Testament or Old, although an error which affected the very constitution of society.”

As authority for this statement, he refers us to the *Encyclopædia Americana*, Art. Polygamy, a large and costly work, which one in five hundred of his readers would never see. The truth is, he had no authority from this work for his assertion. We turn to the place referred to, and the writer, after speaking of the prevalence of polygamy in former times, says : “ But the state of manners had probably become reformed in this respect, before the time of Christ; for in the New Testament we meet no trace of its practice. In the Christian code, there is no express law upon the subject.”

As Mr. F. might have been mistaken in his author, we have taken some pains to learn what was the practice respecting this, among Jews and heathens in the time of Christ. Paley says, *Works* p. 80. Art. *Polygamy* : “ The state of manners in Judea, had probably undergone a reformation in this respect before the time of Christ, for in the New Testament we meet with no trace or mention of any such practice being tolerated. For this reason, and because it was likewise forbidden among the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code.”

The same is found in Rees' Enc., Martindale's Dict., and the Enc. of Rel. Knowledge. Here we have the reason assigned why it is not opposed in the New Testament, viz. : a probable reformation in Judea, and it was *forbidden among the Greeks and Romans*. But Mr. F. says it prevailed “ *particularly in heathen nations*. So much for Mr. Forbes' assertion, and the authority upon which it is made.

Again, on page 23, speaking of the doctrine of endless punishment, he says:

"But when I look at the mighty array of testimony in favor of this more benevolent view, afforded both by nature and revelation, and remember that there are but three or four texts in the whole Bible, upon which the learned believers in endless misery pretend to rely for its support, and that even in these, their evidence depends entirely upon the etymology of a single word," &c.

As authority for this bold assertion he refers us to Stuart's Essay on Future Punishment, a work found scarcely anywhere save in a few ministers' libraries. The reader is made to understand that Prof. Stuart admits that there are but three or four texts which the learned believers in the doctrine pretend to rely upon for its support. Let us hear from Stuart's Essay and see what confidence we may place in Mr. Forbes' references. Prof. Stuart says, p. 13, of the "three or four texts" treated upon, "They form, indeed, the leading testimony in regard to the evidence which respects the duration of future punishment. But then, let it be remembered also, they are far from constituting the only testimony of the Scriptures, in respect to this subject. I desire that this may be explicitly understood." The words examined by Prof. Stuart in this Essay, are those translated *for ever, ever, eternal, everlasting*. Here the reader has Mr. Forbes' assertion, and a quotation from the Essay he refers to as authority, *disclaiming the very thing he asserts*. We confess that the conviction is forced upon us, by what we have witnessed, that even some men whose character stands fair in other respects, feel themselves at perfect liberty to descend to almost anything to bring evangelical doctrines into disrepute, and to propagate their faith. "The end sanctifies the means," it would seem, is a maxim with them of very extensive application. It is this deceptive course that we fear, and not the truth, upon the minds of the people, and especially the youth, who are not always prepared to unravel the sophistries, and detect the perversions of artful and wicked men. This is why Christians are opposed to people's listening to Universalist sermons, and reading their books.

### § 3. Conclusion.

Thus, reader, we have presented you with a few specimens of the many ways and means by which this doctrine has been, and is now, propagated in America.



This work has been extended much beyond the original design, and it might be increased to vast volumes, were we to go on giving specimens, and attempting an exposure of all the dishonesty of the advocates of the Universalist faith. We can scarcely look into one of their papers, or open one of their books, without witnessing a fresh development of this work. In presenting these specimens, we have not taken them from mere fugitive authors, or the writings of irresponsible men, but from their accredited ministers, published in their accredited papers; and we have confined our extracts, mainly, to the writings of two editors, or such articles found in their papers as they approved of. These editors exert a commanding influence over the order, in New England. Their papers are widely circulated, and read by thousands. They are spiritual guides to their people, and from week to week, they prepare their spiritual food, and, O, *what* food for immortal spirits bound to eternity! The Christian Mirror, Zion's Advocate, Morning Star, and Zion's Herald are papers patronized by the Congregationalists, Calvin Baptists, Free-will Baptists, and Methodists, in the State of Maine, and were an editor of either of these papers to deal in the low slang and infidel cant, with which leading Universalist papers abound, they would soon be driven from their editorial chairs, to give place to better men. That Universalists have shamefully persecuted Christian denominations, must be obvious to all acquainted with their course. Of this persecution we complain. It is this, together with the destructive influence of their errors, which has induced us to make this exposure. The editor of the Trumpet, after pursuing Christians through its columns, with a malignity almost without a parallel, and that, too, for nearly twenty years, and catering to depraved appetites, with the adroitness of one who had been educated in a brothel, and acquired, it is said, a vast amount of wealth by this work, as if to add insult to injury, turns around, wipes his mouth, and says, (Trumpet, Oct. 15, 1842):

"We have no wish to quarrel with our neighbors. We wish to live in peace with all men. We have held out the olive branch to our enemies, until it has withered in our hands"!!

Notwithstanding the abuse they have heaped, and are now heaping upon others, and their great labor to tear them down, and the great joy manifested at any indications of their down-

fall, yet they can, when occasion requires, put on a long face and profess to be greatly afflicted because Christians will not unite with them in meetings, open their places of worship for their preachers, &c., and thus bid them God-speed in their work. For this, they would brand us as bigots. This leads to some remarks before closing, on the

§ 4. *Difference that exists between evangelical Christians and Universalists.*

It has been asked why we cannot unite with Universalists, as well as others, since there are points of difference existing between all denominations. We are aware of this difference, and entertain the following views respecting it. As a Methodist, we believe that other evangelical sects would be better and more efficient Christians, as a whole, were their respective systems completely purged from error; but still, we believe they hold vital and fundamental truths which greatly overbalance their errors, so that, on the whole, they are doing great service in the cause of Christ. With these views, we can exchange pulpits with them, unite with them in worship when occasion presents, and thus bid them God-speed in building up Christ's kingdom. We believe these are the views and feelings entertained very generally by the different evangelical sects towards each other. Sure we are, that they are common among Methodists; and we have heard the same inculcated from Baptist and Congregationalist pulpits. So that, while we are so many different companies with our distinctive peculiarities, and differing somewhat in tactics, we can all feel that we belong to Immanuel's army, and can rejoice when victory is obtained over the enemy by any portion, or detachment of it, even though their mode of attack may be unlike our own. But no enlightened Christian can unite with Universalists in worship, nor rejoice in their success. This we deem *absolutely impossible*. Christians differ from them, not merely in minor points, but in every fundamental point. There is nothing more obvious than the fact, that *Universalism forms a perfect antagonism to the whole system of evangelical Christianity*. This could be shown to the satisfaction of any candid mind by a comparison of doctrines, but we are saved this trouble, as their leaders contend for the very difference we state. Take the following from Mr. Hatfield's work en-

titled, "Universalism as it is." Mr. H.'s name is a sufficient guarantee for the correctness of the quotations.

"Mr. J. D. Williamson, in his work entitled, 'Exposition and Defence of Universalism,' p. 215, says: '*I have no disposition to conceal the fact, that there is a wide and irreconcilable difference between us and our opposers; nor can it be denied that if we are right they are wrong, not merely in some points, but radically, and I had almost said totally wrong. This is a truth with which we are well acquainted; and that man pursues a mistaken policy, nay, even a wicked course of hypocrisy, who attempts to conceal this fact. There is no manner of use in endeavoring to make it appear, that there is but a shade of difference between us and other denominations; for there is a difference, high as heaven, wide as the earth; a difference as hopelessly and utterly irreconcilable, as light and darkness; and there is no disguising the obvious truth, that if one system is true the other is false, desperately and hopelessly false, I had almost said in its whole length and breadth.*' Such is the strong language of Mr. Williamson, a distinguished Universalist minister, relative to the perfect opposition of the two systems under consideration.

"The 'Magazine and Advocate,' a Universalist periodical, says, vol. iii. p. 349: '*Our faith, as of old, is opposed in every material part, that can affect the honor of God and the happiness of man, to the faith of the religious world.*'"

Here it is contended that their religious belief is in all respects entirely opposite to that of Christians in general; that the difference is "*as high as heaven, wide as the earth, and as hopelessly and utterly irreconcilable, as light and darkness;*" that "*there is no disguising the obvious truth, that if one system is true the other is false, desperately and hopelessly false;*" that Universalism "*is opposed in every material part*" "*to the faith of the religious world.*"

Abundance of similar testimonies are before us in their periodicals. We select the following from some of their leading men. In the Trumpet for Dec. 12, 1835, is an article on the "Tendency of Universalism," taken from the Gospel Banner, in which the following is found:

"The tendency of Universalism is, obviously, opposite to that of Partialism. They are clearly and plainly opposite sentiments; and, of course, must be opposite in their tendency and influence. If one of them is true, and productive of beneficial consequences, the other is not; and vice versa. Both of them cannot be sustained by the word of God, if that word is itself worthy of credence; for 'a house divided against itself cannot stand.' If, therefore, the word of God is divided, and presents opposite and conflicting sentiments, it cannot sustain the test of critical examination, and should at once be abandoned."

This is doubtless from Mr. Drew, the editor of the *Banner*, as no correspondent is named.

Again, in the *Banner* of Nov. 2, 1844, is a sermon by J. Boyden, delivered before the United States General Convention of Universalists in Baltimore, and in speaking of the opposing sentiments with which Universalism had contended, he says: "*How difficult then to establish a doctrine so diametrically opposed to all the leading and long cherished opinions of the age!*"

The *Trumpet* is before us for August 18, 1838, in which Mr. Whittemore quotes the following from Mr. Royce, who, in contrasting Universalist with Orthodox views, says:

"Universalism has 'a different God, a different Christ, a different Spirit, a different sinner, a different sin, a different atonement, a different grace, a different pardon, a different salvation, a different resurrection, a different judgment, a different punishment, a different hell, and a different heaven,—in fine, a difference with respect to all the essential doctrines of Christianity.'"

After quoting the above, Mr. Whittemore uses the following very emphatic language:

"*To this we give our assent. Mr. Royce is right. We confirm his words,—that Partialism is, in every sense, a very different doctrine from Universalism. He cannot represent the difference to be too great.*"

We call the special attention of those professors of religion who are beginning to have a morbid sympathy for Universalism to the unequivocal declarations of these men, that, in view of them, they may see where they are casting their influence whenever they associate with Universalists in a religious capacity.

Abundance of testimony of the same character might be given from the "small fry" found in the pile of their writings before us, but we choose to give the sentiments of their leading men. Mr. Williamson is considered a great man among them, and is the editor of the "*Magazine and Advocate.*" Mr. Grosh stands high among them, and exerts a great influence over Universalists in Western New York. Mr. Boyden is thought to be quite a man, or he would not have been selected to preach the sermon before the General Convention. Mr. Drew is a great man too, in his *peculiar* way, and is editor of the *Banner*, in Maine. Mr. Whittemore is editor of the leading oracle of New England Uni-

versalism, is a complete Rabbi in the order, and has doubtless swayed more minds than any other man among them. He has written a book of great popularity in the denomination, bearing this title, "The Universalist's Guide," which, from the confidence they repose it, may be more properly called, "The Universalist's Bible." \*

We have then the unqualified testimony of these men, that Universalism is diametrically opposed to evangelical Christianity, in *every* essential point. They not only in words declare this, but in their conduct they declare it. What is the crown of their rejoicing? Is it not that evangelical Christianity is falling? Is there trouble, or an unhappy division in an evangelical church? Nothing more pleasing to them. What a *peculiar* interest was taken by Universalist editors in the trouble in Dr. Tappan's church in Augusta, Me., a few years since! We have no acquaintance with Dr. Tappan, but have supposed him possessed of some rare virtues to call forth so much spleen from such men. What a thrill of joy ran through their ranks a few years since; and for what? Was it that wicked, debased men had become reformed, and were made humble, praying Christians by their labors? This was not it. It was that they had succeeded in taking a meeting-house from a Baptist society in Lynn, Mass! It was their boast all over the land, that a "whole society" had been converted to Universalism. How wonderfully their graces are quickened by the defections in the membership and ministry of Christian churches. What exquisite delight Mr. Drew takes in anticipating the downfall of Methodism, (p. 132.) How full of glee is Mr. Whittemore at the intelligence, that orthodoxy in a certain place is "on the decline," having "the quick consumption." He says of himself and others, "*We will all dress in white and attend the funeral,*" (p. 133.)

The testimony and conduct of Universalists go most positively to show that consistent and enlightened Christians can regard Universalists in no other light than a complete "*opposition concern,*" arrayed, and constantly arrayed, against

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\* We state the following fact upon good authority. A sailor called at a store in Castine, Me., to purchase a Bible. The trader took from his Universalist book shelf Whittemore's "Guide," that tissue of falsehoods, and urged it upon the sailor, stating to him that it was very Scriptural, and would do about as well as the Bible. But, thank Heaven, he was unsuccessful; for the noble sailor would not receive that offspring of depravity instead of the Bible for his voyage companion. There can be no doubt but Universalists would rather men would have the "Guide" than the Bible, as it serves their cause much better.

all the fundamental truths of the Bible. By its advocates' own showing, the two systems are complete antipodes. These two systems cannot both be true; for if Universalism is true, then evangelical doctrines must be false, and vice versa, they are so evidently opposed to each other in every essential point. Evangelical Christians will be slow to consider themselves arrayed against the truths of the Bible, since they have been persecuted by the enemies of Christ in almost all ages for holding them. Most firmly believing that they have the essential and fundamental truths of the Bible, in what light can they view Universalism? Can they view it to be any other than a system of Infidelity? This is its true character, and we most seriously believe that no man can understandingly embrace it and be a Christian, any more than a man can understandingly embrace Mormonism, and still remain a Christian. There may be some deluded persons who have been drawn among them unwittingly, who retain, for a while at least, something of their Christian character, but as a general thing, they soon become imbued with the spirit of the order, which we conceive to be nothing less than a war with Jehovah's attributes and penalties. But is it right to class all in the denomination with Infidels? This we have not done. Many are with them who are not yet, neither do they mean to be Infidels, for they are not enlightened to see the true character of the system. But it would be a severe reflection upon the intellectual character of its leading advocates, were we to say the same of them, and we think no Christian man capable of tracing all their windings, and detecting their perversions of Scripture, can sit down to their books without becoming established in the opinion that their leading writers have no manner of faith in the Bible as a divine revelation, in the proper sense of that term, but are Infidels at heart, and have brought forth this system and baptized it with a Christian name, the more successfully to oppose vital godliness, and to make money by preaching and writing it. Infidels have ever made the largest professions of benevolence and liberality, but their history shows that they have always as a class possessed a persecuting spirit. So with Universalists. From the malignity with which they follow Christians through their papers, we may easily judge what they would do had they the civil power.

This persecuting spirit is often seen, too, in their conduct

at Christian meetings. In the town of Penobscot, Me., there is a man who belongs to a Universalist church, — is one of the most *pious* among them, — officiates as leader in their meetings when there is no minister, and all that has saved him from either fine or imprisonment is the forbearance of Christians; for he has trampled upon their rights again and again, by disturbing their meetings. People at Southern Bay, Penobscot, are well acquainted with this fact. Christians often meet with such treatment from this sect, especially in thinly settled districts, where, from necessity, they worship in school houses. No wonder that such as are under the inspiration of the Trumpet and Banner, should trample upon the civil and religious rights of others. What would Christians receive at their hands, had they the civil power to carry out their persecuting spirit? Judge ye. That all connected with them are not of this class, is not to be set down to the credit of Universalism or its leading advocates. Many received their character from other causes and influences than those connected with the system. Many of the present race of Universalists came from Christian families, and once sat under evangelical preaching, and they retain much of the character then formed, in *spite* of the deleterious influences with which they are now surrounded. This dogma has not yet gone to seed in New England. We see not yet fully its legitimate fruits. Were the desire of its advocates fully realized in the destruction of Christian churches, and were all the moulding and saving influences of evangelical truth fully withdrawn, so as to leave the world just as it would have been without it, we might then see Universalism in all its glory; but now to a great extent it is forced to assume an outward shape unlike itself. Its recent attempts to appear pious is not from itself, but from without, or rather, its advocates have been forced to these measures to save the system.

§ 5. *Duty of Christians in view of the character of Universalism.*

In view of these things what is the duty of Christians? It is their duty to separate themselves in such a manner as to give no countenance whatever to their errors. The love we should bare to Universalists requires this. Their condition is awfully alarming. They are crowding the very gates

of hell, and others are following them. Let Christians become deeply imbued with the spirit of their Master, that they may possess fortitude and meekness to enable them to bear all the sneers and persecutions of Universalists. Let them be treated with the same kindness that all other irreligious men are entitled to, but do nothing which shall seem to bid them God-speed in the spread of their errors. Build no meeting-houses with them, neither open any for their preachers to disseminate their doctrine. Yield to no expediency in this matter; it will always prove bad in the end. Go not to, and above all take no part in, the wicked meetings they sometimes hatch up in times of revival to deceive souls; for if you do this, they will use you as the fowler does the fluttering pigeon to decoy others to their sure destruction. Some few connected with Christian churches have been either backslidden or weak enough to do this, to the great grief of their pious brethren. This strengthens Universalists amazingly. The advantage they secure by this strange association, may be seen in the Trumpet of Oct. 15, 1842, where the writer, speaking of the flattering prospects of their faith, says:

"Our own denomination begins to receive more respectful treatment from others, and even to be admitted into 'Union' meetings with them."

That some of our own relatives are connected with them, is no reason why we should attend their meetings, and thus aid in confirming them in their error, but is a weighty reason why we should give no countenance to the wretched system. Gratify no kind friend in this, nor indulge in any vain curiosity, but seriously inquire, will it be pleasing to my Savior for me thus to cast my influence? Shall I get spiritual food to my soul to enable me to serve him better, and to feel more the worth of souls? Go to your closet and make it a subject of prayer, and you will never go to such a meeting. Ministers have sometimes attended, that they might before their own congregation confute what was said. This may be necessary sometimes; but as a general thing, for such a work, it is best to obtain their books, for the most of what their preachers advance of a doctrinal character is but the echo of Ballou, Whittemore, Balfour, and a few other leading writers among them. The following remarks from, to us, an unknown author, are as applicable to those Chris-



tians who, either to please some friend, or to indulge curiosity, attend Universalist meetings, as they are to those who are in the habit of associating with other sceptics and constantly hearing their objections to the truth: "To hear objections against the truth continually repeated, without being answered, to hear the cause of Christ attacked, in every possible form, without being in a situation in a becoming manner, to undertake its defence, must have an injurious tendency. Conversation, if we intend to please and be pleased, should never be a scene of continual dispute; we must either relinquish society, or hold our peace. That person who feels himself called upon on every occasion to defend his religion, will grow weary of contention, and seek repose in other kinds of society. But if he continue in it, he will at length learn to be silent. Silence will lead to acquiescence, and finally he will adjust his opinions to the standard of those with whom he associates. If any man supposes that he has strength of mind sufficient to continue in such society, without having the foundations of his confidence in the truth weakened, that man is entirely unacquainted with his own heart."

Great professions of philanthropy are made from Universalist pulpits, but what practical evidence is afforded us that they are lovers of the human kind above all Christendom? What plans of benevolence have they originated, and what are they now doing for the elevation of our race, compared with what Christians have been doing for years? Some few among them, we are aware, have at last fallen in with some of the benevolent operations set on foot by others, but it was not until the community had been aroused to the subject by those of another faith. Benevolent operations require money for their prosecution; but as we have seen, it has been one part of the labor of Universalists to create a prejudice in the minds of the people against all such calls, and to attribute the basest of motives to all such as have engaged in the work. From a principle of selfishness they may build meeting-houses, and hire men to administer opiates to their consciences, but should there be anything started among them truly benevolent, and calls be made upon their people for money, they would be but little heeded; for such has been their education, that all such things smack too strongly of Orthodoxy for the present race of Universalists. The truth is, it is not their superabundant benevolence that excites

their zeal, but their hatred to evangelical religion, together with the doubts they experience respecting their own system. Their zeal is excited in proportion to the zeal and activity of Christians; and as it is their business to pull down what Christians are instrumental in rearing, they are generally most zealous in times of revival. Their zeal at such times, however, is kindled up partly in self-defence, for there is but little danger of Universalists backsliding, except in those gracious seasons when God pours out his spirit in the salvation of sinners. In such seasons they have lost not a few from their ranks.

Respecting the doubts of Universalists, the following from the pen of another is doubtless true to the letter: "The very doubts and misgivings of the Universalists themselves, are the cause of much care and labor on the part of Universalists, to extend their opinions. The question has been a thousand times asked — 'If you are so sure of the truth of your notion that all will be saved, whether they believe or not, why so anxious to induce men to believe it?' — as if the salvation of men depended on their believing it. And it has been a thousand times answered — 'Because we want you to enjoy the comforts of our doctrine in this life.' But who was ever satisfied with that as the real reason? Who can be satisfied till he sees that Universalists, in fact, have some palpable advantage over the real Christian, in respect to happiness in this life, and till he sees these men equally zealous to promote the happiness of their fellow men in this life, by all other appropriate means? For it is not to be supposed, that this class of men will fight, and rage, and issue their slanders and scurrility against us, purely to bring us into the comforts of their doctrine in this life, when this is the only comfort they are zealous to impart to the needy. Nay, in nine cases out of ten, the real reason of that zeal for disputation for which Universalists, above all other religionists, are distinguished, is a want of a satisfactory conviction of the truth of their own system. They have not the tranquillity of innocence, the confidence of truth, and they feel themselves strongly fortified, secure and fearless, in proportion as they have swelled their confederacy, extinguished the conviction, and put out the light of faith in others, — which is a condemning light to them, and holds out to them a fearful misgiving in the prospect of eternity. They fear that the foundations they are resting on may prove insecure; they

wish, therefore, to be strengthened by the co-operation of others, and feel a guilty satisfaction, in proportion as they multiply disciples among their associates, and are thus enabled to hear an echo in every voice, and see the reflection of Universalism in every breast. They feel their fears allayed, their perturbation subside, in proportion as they swell their numbers by extensive confederation; they are deceiving and being deceived. Here is the moving principle of no small part of the machinery, which is at work to proselyte men to Universalism. Were it not for the fears and misgivings of Universalists themselves, there would be little motive for exertion in such a cause. Were it not for these fears, the men who pretend to know that there is no danger to any, do what they will, and believe what they will, would for consistency's sake be silent, and let all men choose among the different creeds—which, according to their principles, must all be equally safe."\*

As we have before noticed, ministers have an important duty in respect to this subject. Their congregations should be kept informed respecting this system of error. It should be shown, that there is all the difference between this and evangelical Christianity that, as we have seen, Universalists themselves contend for. To engage in this work successfully, prayer, study, self-government, and love for souls are necessary. Such as engage in the work, must expect to have their motives impugned, their words perverted, and all manner of falsehood published about them through Universalist papers, for those who can pervert the Scriptures, can with equal ease pervert the writings and sayings of men.

Christian parents should do their duty. Not only does the civil law hold them, to some extent, responsible for the conduct of their children, while in their minority, but they are responsible to God for their religious training. It is one of the alarming evils of the age, that children of some church members are permitted to attend any meeting that mere caprice may dictate. Christian parents should, as far as possible, know where their children spend their time, especially their evenings and their Sabbaths. How professors of religion can enjoy the Sabbath, while those under their care are roaming at large, or perhaps sitting under the poisonous droppings of a Universalist sanctuary, we cannot di-

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\* Rev. Parsons Cooke.

vise. Christians, in the rightful exercise of their parental authority, should see to it that their children, while in their minority, are seated in the house of God with themselves. The only exception that we can conceive of to this, is in case of conversion to God, where an intelligent youth may have a strong desire to unite with some other evangelical church, and opposition to it might endanger a plant of divine grace. But such an exception is never found in a desire to attend Universalist meetings, for Universalists ridicule that which, in the estimation of Christians, constitutes conversion to God. One great cause of the spread of this error, is ignorance of the Scriptures. Many of the texts quoted by Universalists, have no force whatever upon the minds of those who are acquainted with the connection in which they are found, while to those who are ignorant, they appear conclusive. This should be well understood, and the minds of our children should be well stored with Scripture truth. The advocates of this error suit their quibbles and sophistries to the capacity of children, as may be seen by some of their Sabbath School Books, and in this way, they are doing great mischief. An exposure of Universalism, suited to juvenile minds, we think, is much needed for our Sabbath Schools, and it is hoped that some one capable of performing the work will furnish it. It is no uncommon thing in some places, to hear a stripling, as ignorant of the Bible as he is of the Koran, who should be by his mother's knees, learning the alphabet of religion, *mighty* in Universalist arguments. The effects of Universalism upon a certain class of young minds, is strikingly portrayed by one writer as follows: "There are many minds so loosely balanced and ill-informed, that one of the most trivial objections to the truth is enough to upset all its belief. Suppose a man of some little cunning, come in contact with a young man, who has never doubted of a judgment to come, and has never examined and known upon what a broad and solid basis it rests, and suppose he start one of the favorite objections of the Universalists. He knows not how to meet it, since he is ignorant of the whole field of positive proof, and he knows not but this one idea covers the whole ground. He dwells upon it—thinks there is mighty reason in it—his little mind begins to bloat with the imagined compass of it, and to count himself happy in having hit upon it, and to wonder why the world has overlooked it so long, and why so many overlook it now.

Thus a suggestion that would not have the weight of a feather with a mind acquainted with the whole subject, gives a fatal turn to his conclusions.

"Advantage has been taken of his ignorance, and his prepossessions secured in favor of Universalism. One little paltry quibble has opened a new and disastrous era in the history of an immortal being! This result is often facilitated by the pride of reason, which is characteristic of the youthful mind. There is no man wiser in his own conceit than many a boy of fifteen years. And there is no soil more fit for Universalist cultivation than that composed of ignorance and self-conceit. 'Seest thou a man wise in his conceit, there is more hope of a fool than of him.'

"As soon as the suggestion that there is no judgment begins to work, the pride of reason begins to be flattered. The stripling sophister imagines himself elevated head and shoulders above all around him, and freed, by one noble leap, from a thousand vulgar superstitions. He begins to swell with self-complacency, and to look down upon the littleness of a world that is weak enough to believe the Bible. In the dizziness of his elevation he seems to be floating in a flood of wisdom. And then the strength of youthful passion goes to confirm the delusion. He finds that he has acquired a new and much desired liberty. That wonderful argument has cut him loose from a thousand grievous restraints. He stands relieved from the thought of a final judgment and eternal retributions, and a thousand remonstrances of his conscience are silenced. A thousand impulses of his heart come up with congratulations, and bless him for the change, and whisper, 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the way of thine heart and in the sight of thine eyes, and still be assured that, for all this, God will not bring you into judgment.' And this freedom from restraint, once acquired, will not be easily surrendered. The mind will be slow to listen again to any reasons which go to replace the dominion of a religious belief over it; and all the force which corrupt passions acquire by indulgence, will be so much accumulated resistance to reason and the word of God." \*

In view of this, how careful Christians should be to watch over and guard the spiritual interests of those under their care.

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\* Rev. Parsons Cooke.

While these are the effects of this dogma upon many of the youth who are in the midst of its influence, we are happy in saying that there are honorable exceptions, even in those places where it prevails somewhat extensively. There is a class of lovely young persons, who honor their pious parents by respecting their religious views and feelings, and thus reflect honor upon themselves, and secure the love and esteem of all the good. From such we may well expect a virtuous manhood.

Charges are often rung upon Phariseeism, bigotry, &c. ; but we repel the charge of bigotry in our honest opposition to what we believe to be at war with the Bible, and the best interest of society. This cry of bigotry is for effect. They have denounced and abused Christians in unmeasured terms, and resorted to all manner of trick and ridicule, to propagate their doctrines, and to bring evangelical religion into contempt. Their perversions of the Scriptures are so glaring, that no enlightened mind can mistake them. The catering of their leading men to the appetite of depraved and infidel hearts, is most obvious. Great is their joy at the least indication of the downfall of others. They themselves declare, that there is a difference, as "*utterly irreconcilable as light is from darkness,*" between them and others, and their spirit, conduct and declarations, all go to show that they have waged a war of extermination with the various denominations of our land. These facts with others, we think, are fully illustrated and established in this work. Yet these men call us bigots, and profess, at times, to be greatly grieved and astonished, if we do not take them to our bosoms as Christian brethren !! This is done to awaken sympathy in their behalf among the uninformed.

In view of these things, we appeal to the unprejudiced reader, yea, we appeal to a candid public, and ask, are we to be accounted bigots because we cannot unite with this class of people in a religious capacity? We would love them as those for whom the Savior died, and do them good. We would deprive them of none of their rights. Yea, more, if their rights were in danger, we would aid them in securing them.

We, too, have rights. We claim the right of exemption from the charge of bigotry, because we cannot unite with those whose sole business is to destroy that which we consider more valuable than life itself. It is most conscienti-

ously believed, that no enlightened Christian can unite with Universalists in a religious capacity, any more than he can with the disciples of Tom Paine, "for what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Our work is now brought to a close, and it is presented to the public with all its imperfections, and our prayer is, that this exposure may benefit the cause of truth, and lead some souls to abandon the refuge of lies, and to seek for refuge in the Lord Jesus Christ.







## A P P E N D I X.

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A VILE book has recently been put forth to the world, for the spiritual benefit of Universalists, called, "Orthodoxy as It Is," by R. Tomlinson and D. P. Livermore. It is made up of scurrilous articles which have been going the rounds in Universalist papers, for some years past, and is doubtless considered a valuable acquisition to Universalist literature. The chief design of it appears to be, to make the impression that ministers and churches are grossly wicked, and that evangelical doctrines tend to this wickedness, and produce most all the crime, insanity, and suicides in our land. A large portion of the articles originally appeared in Universalist papers; and the most of those taken from other papers were, doubtless, furnished by Universalists or open Infidels; and when we consider with what ease some such can write falsehoods, we are not surprised at the number collected. As an illustration of their falsehoods, we present the following from the Gospel Banner, of March 27, 1841, by the editor :

### " MELANCHOLY.

" We understand that Rev. Henry True, the Methodist circuit minister for the present year on the Skowhegan and Sidney circuit, was arrested by the civil authorities a week or two ago, on a charge of swindling, and has been bound over for his appearance at Court in the sum of \$3000. We do not hear that the Bishops or other authorities have yet taken measures to prevent the laws having their course in his case. The Methodists are peculiarly unfortunate in their ministers, and one would think, should be the last to declaim about the licentious tendencies of other sentiments."

Mark the eagerness with which this is seized upon and given to the readers of the Banner, many of whom love such

intelligence as well as its editor. So important was this item for the interest of his paper, and to gratify his spleen against the hated Methodists, that it must be spread out to the world forthwith, without further investigation. This was a falsehood, and in the Banner of April 10 following, we find the following very humble retraction from Mr. Drew :

"REV. HENRY TRUE.

"We have learned from sources in which we rely, that our article in this paper of March 27th, respecting Rev. Henry True is entirely *incorrect*. Though we supposed at the time, that the article respecting Mr. T. was true, yet we admit that, in view of the great value of every man's character to himself, and also of the little reliance that can be placed upon common rumor, we were hasty in the publication of the communication respecting Mr. True; and admit that so far as we have thereby been the means of injuring him, we sincerely regret it."

This was thought, by some, to be quite an evidence of Mr. Drew's Christian character! "See," say they, "how readily he corrects the statement when he finds it is untrue." The truth is, as we learn, Mr. Drew was given to understand that something more than *moral suasion* would be applied if the retraction was not made. But notwithstanding this retraction, the story answers a good purpose for Universalism.

"Orthodoxy as It Is" is a stereotyped work, well calculated to meet the *desires* of Universalists, and consequently to have a wide circulation in the order. On p. 190 we find the statement of the Banner for March 27th, but of course not the retraction. Thus we see that an editor of this faith may publish a falsehood, be forced to contradict it, and even then, capital is secured to this dogma.

Doubtless not a few of the statements of this work, could we ferret them out, would be found as false as this. We have neither time or limits, neither do we deem it necessary to reply to this book; for to many minds it carries its own antidote. But one thing we are quite sure of, namely, it were an easy matter, from materials in our possession, to write a book upon the same principle which might be entitled "Universalism as It Is," and that, too, without the aid of falsehood, unless the testimonies of Universalist ministers contain falsehoods, which, we admit, is quite probable, at least upon some subjects, but not very probable in reference

to the matter referred to. A few thoughts have occurred to us, while passing through the book, which we beg leave to offer.

The question occurred, how many of the wicked men herein named, as having been deposed from the ministry, were Universalists at heart? Suppose the manuscript of Dr. Huntingdon, named p. 111 of the essay, had never been published, and that before his death, he had fallen into some gross sin—had been deposed from the ministry, his case would, no doubt, have occupied a place in "*Orthodoxy as It Is*," to have shown the dreadful effects of Partialism!!

We thought of another case. Recently, Mr. Drew, of the Banner, published a most palpable falsehood about N. D. George, of Gardiner, as follows:

"Mr. G. requested his church to tarry at the close of his afternoon meeting, and there made the brethren and sisters pledge themselves not to go to hear Bro. Weston's replies at all! Most of them did so pledge themselves by rising."

That any pledge was required of the church or individuals, or that any was given, is false *in toto*. Mr. Drew, hearing that his statement was denied by those who were present, endeavors to make the impression that all that is false in his statement is contained in the two words, "*by rising*." These words, he says, "were a mistake, innocently committed by our informant." So he would make the false impression still, that a pledge was required and given. There are other prominent features in Mr. D.'s second account equally false with this, as all know who were present. These, however, may be *mistakes*, innocently committed by his informant!! But he further informs us that he believes he has got the facts, "even in all their *details*, and these, too, from one of Mr. George's own church members who was present, and in whose handwriting now before us as we write, we have them." Now that church member, whoever it may be, has within him all the elements of Universalism; yet he or *she* professes to be a Methodist, belongs to the church, attends a church meeting, hears the pastor confidentially address his people, sits down and writes all the *details*, states falsehood, (or else Mr. D. does,) sends the details to a Universalist editor, who hates everything pertaining to Methodism, for the spiritual benefit of his people, and to bring contempt, if possible, upon the minister and church with which

this Judas or *Jezebel* is connected. Now we ask, does not such a character richly merit the contempt and scorn of all the virtuous?

The thought that occurred to us, in connection with this subject, while reading the above named book, is this: If this perfidious and hypocritical person should be found guilty of some deed of gross wickedness, by which the cause of true piety should be dishonored, it would be at once set down as the fruit of Partialism, and would be very likely to find a place in the next edition of "*Orthodoxy as It Is*," while, in fact, that person is a Universalist. Will a person who is an evangelical Christian at heart, ever be found hypocritically holding a relation in a Universalist church, and pursuing a similar course to the person named above? Never. The Jesuits were allowed to connect themselves with any association, assume any character or occupation, only it must be to the Pope's account. So with the votaries of this error; they can belong to Christian churches, profess evangelical faith, and still play into the hands of Universalist ministers, and injure others. The end sanctifies the means. This kind of work is all included in the bill of indulgence granted by Universalism.

Some other questions were prompted, while reading of insanity and suicide in said book, such as the following: Why do Universalists become insane, and why do they commit suicide? Why did Alfred V. Bassett, a Universalist minister of Dedham, Mass., commit suicide by cutting his throat a few years since? Was Partialism the cause? Why did young Crawford hang himself in the jail at Lowell? Was Partialism the cause of this? Did he believe that an endless hell awaited him in the future? No man with such a belief, possessing as sane a mind as the letters left by Crawford evinced, could have committed suicide. This act was a most cool and deliberate one. We learn from an article published in a Lowell paper at the time, that Crawford had been educated a Universalist, that his parents were of that faith, and that his father was very zealous in the cause. C. had connected himself with a gang of counterfeiters, was detected in the business, and confined in jail to await his trial, which would have taken place in June, 1840. Knowing the evidence of his guilt was such that he could not escape the State Prison, he resolved on committing suicide. He wrote one letter to a man respecting his business, and another to

his mother, assigning the reason for committing the fatal deed, as follows: "He had got into trouble,—and trouble for life,—and he thought he would get out of trouble the shortest way." "He bade his friends farewell till they should meet in an unknown world, where parting was not known." Now as horrid as it is, we contend that Crawford reasoned like a philosopher, and acted a most consistent part, believing as he did. Why, we ask, should a man suffer in the State Prison, and then the ignominy and disgrace all his life of having been there, when heavenly bliss is so near him, that a piece of rope, the razor or the pistol, will give him a sure transition thither in a few moments? Young Crawford showed that he possessed no slavish fear of his Heavenly Father. He evinced too, his faith by his works, and this act calls loudly upon those who are of like faith to go and do likewise, and take as many more with them as possible, especially if they are in trouble, and thus show their philanthropy and benevolence. For the sake of surviving friends, we would say nothing of this, were it not to show that modern Universalism, when sincerely embraced, leads directly to suicide, especially when earthly hopes are blasted or comforts destroyed.

Universalists are cruelly reckless of the feelings of friends, whenever they can, in any way, turn a suicide against future punishment. They iterate and re-iterate such cases, with all the recklessness of misanthropes, and at last have got a collection of them stereotyped in "Orthodoxy as It Is." Were other editors as reckless of the feelings of friends as these men, they could keep up an array of suicides committed by those who have no fear of the future.

The effects of removing all fear from the minds of wicked men, respecting the future, is strikingly illustrated by the French people. We are told by a French writer in the New York Observer, that "it is estimated that there are in France at least three or four thousand suicides a year." Is it a belief in endless punishment which causes so much suicide among the French? No, for they are as strong in their hatred to this doctrine as American Universalists are. The writer tells us the cause is their belief in materialism, by which all fear of future retribution is removed. A great portion of the French people look upon man as a machine—to run for a while; and that death is an eternal sleep. The thought of suicide enters into their business calculations, and misfortune in speculation, a little trouble or disgrace, carries

them out of the world by their own hands. He gives the case of a comedian who killed himself because he heard a hiss. To illustrate this position, he presents the following respecting a murderer: "We have seen the same doctrine advanced before the courts, by an assassin, who was a man of some education. This wretch, named *Lacenaire*, gravely told the court that he had made a sort of *algebraic equation* between the advantages and the dangers of crime. "I knew well," said he, "that by killing others, I exposed myself to perish on the scaffold: But what is the punishment of the scaffold? it is a momentary pain, and then comes annihilation. I foresaw what has overtaken me; but meanwhile I have enjoyed the fruit of my assassinations, and I persist in maintaining that I made a good calculation. Since I have fallen into your hands, condemn me, and cut off my head; you are my enemies and I am yours: we shall be even. I do not at all regret having killed several persons to seize what belonged to them; I would do it again if I could." Thus spoke *Lacenaire* at his famous trial.

Now we ask, is there not as much in modern Universalism to divest the worst of all fear of the future, as there is in French materialism? Suppose that to these views of the French, be added the idea, that unspeakable and eternal bliss awaits every man in the future, without respect to character in this world, can we suppose suicides would be any less frequent among them? Let the reader judge.

After all the hatred to evangelical doctrines, and clamor for Universalism, we conclude that there are but few to be found among us, who have not their fears; in their thoughtful moments, that punishment awaits the sinner beyond the grave, and that the church, generally, may have been right for eighteen hundred years past, while they may be mistaken. In this way, and this only, can we account for the great desire of life on the part of Universalists, even though some of them are extremely wretched here.

The Christian believes that deliberate suicide would shut his soul out of heaven, and consign it to unutterable woe, and under its influence he never would commit the deed. But Universalism teaches that there is nothing for any to fear beyond this life; that the man who put an end to his own life, or dies in the act of taking the life of another, shall be immediately crowned with Paul, and enter into eternal bliss. Were these sentiments as undoubtedly believed generally, in

community, as materialism is by a large portion of the French people, we should find many more following the example of Crawford. Weakness of faith keeps many a blustering Universalist from entering heaven before the time.

Again, we thought of the great advantages possessed by Universalists over others. Their bill of indulgence is no small affair. This, so far as the future is concerned, bids them fear not, even though they lie and commit all manner of wickedness.

Although they date back the origin of their church to the arrival of Murray, still their churches are few, and where there is a church of the order, few of the attendants upon the public exercises join the communion, either from high notions of liberty, or else thinking "it would be carrying the joke too far."

All know, that while they have been zealous against others, and eager to spread their doctrine, for some cause, church-forming has not been much urged till very recently, and even now, but few, comparatively, of their number are connected with their churches. Their ministers, as we have seen in the preceding pages, are but few in number, when compared with the many thousands of evangelical ministers. Others have formed churches and assumed Christian responsibilities. In doing this, they have sometimes been imposed upon by bad ministers and members. Hypocrites, who are Universalists at heart, as we have seen, have sometimes got in among them, and some, who were once good, have fallen. This has called for an exercise of discipline, and by this, wickedness has often been exposed, which never would have been, had Christians trampled under foot Christian institutions, as Universalists have done. When these cases have been thus brought to light, they have been seized upon with avidity by Universalists, and presented to the world as the fruits of Partialism.

For *what* they would, since they have churches, expel a member, we cannot conceive. Suppose they are guilty of the grossest crimes, what right have they to expel them, since they are so sure that all belong to Christ's church? Father Ballou has, in a sermon on Eph. 5 : 25, 27, shown, doubtless, to the satisfaction of all true Universalists, that all men belong to the Church. Homilies are often given upon the practical influence of partial views of God; that such views make men partial towards their fellow-men; that God loves



all alike, and will treat all alike; and that the moral tendency of Universalism is good, for it prompts its recipients to imitate God in this respect.

Since this is their logic, it is hoped they will never become so *partial* as to refuse any one admission to their churches, or expel any one, on account of character. Let them give us a practical and consistent illustration of the influence of their faith. God is not partial, why should they be? Those who are practising drunkenness, theft, swearing, lying, adultery and murder, are all members of Christ's mystical body, and these things are only the playful freaks of God's dear children. He loves them just as well as though they practised what men call virtue! He makes no distinction, and why should a part of his children draw lines of distinction, and make character a test of church membership? Away with such Partialism. Such a course should not be tolerated for a moment, in this day of light!

All must see that the bill of indulgence, together with the facts above named in their history, afford them great advantage in writing such a book as "Orthodoxy as It Is." They have gone back as far as the days of Saurin, from that down to Edwards, and then to the present time, to show what Orthodoxy is. To show the immoral tendency of Partialism, they have re-iterated, for the hundredth time, some of the sayings of Rev. C. G. Finney, spoken in his wildest moods, such as "there is a jubilee in hell every year, about the time of the meeting of the General Assembly" of Presbyterians, &c. We need write no more, as from what has been presented, the reader can judge of the character of the book, and the cause it is designed to sustain.

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### ERRATA.

On p. 19, 30th line from the top, for "See Appendix," read "See p. 184 of this work."

On p. 20, 5th line from the top, for "See Appendix," read "See p. 185 of this work."

On p. 57, note, for "future judgment," read "future punishment."

On p. 108, 10th line from the top, for "Apostle John," read "Apostle Paul."

On p. 139, 11th line from the bottom, for "explore destructive error," read "expose destructive error."

On p. 20, 10th line from the bottom, for "gilt," read "gift."

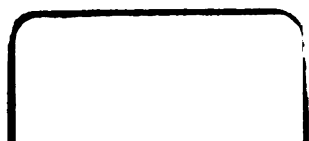
On p. 199, 10th line from the top, for "charges," read "changes."













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